THINGS Worth thinking on; OR, HELPS to PIETY. IN Four Hundred and Twelve Meditations, Experiences, and Sentences, *&c. never publiſhed till now*; and and now are as an addition to them which were formerly made publick. Together with a Sermon Entituled *The* BEAUTY *of* HOLINES.

By *RALPH VENNING*, M.A. Heretofore Lecturer in *Southwark*.

Prov. 25. 11. *A word fitly ſpoken is like Apples of Gold in Pictures of Silver*; i.e. both inviting and taking, being lovly and deſireable, becauſe pleaſant and profitable.

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AN EPISTLE To the READER.

Good Reader,

IT *is grown so much a* Fashion, *and judged so much a* Civility, *to salute thee with an Epistle*, that *to avoid the imputation of either sullenness or singularity*; that *the Book may not be altogether unmodish, and out of fashion*; that I *may prevent thy won-*

dering at my appearing in Print; I am willing to keep up the Cuſtome and to make an addreſs to thee.

If thou ſtrange what I mean to publiſh more things of this nature, having Printed ſo many already, & tantum non *almoſt promiſed to add no more, but rather things of another nature; I will intreat thee to excuſe me, if I give thee not all the Reaſons I have for this my being* ſeemingly *to blame. I will not repeat what I have ſaid for my ſelf in the former Epiſtles to the Firſt and Second Part of my* Milk & Honey; *nor will I only ſay,* 'Tis better to do a little, than juſt nothing; *or that* He who cannot do what he would, muſt do what he can or may: *But this I will confeſs, That having*

been

been many times told and perſwaded to believe, that the former pieces have been welcome, and done ſome good, *as may in part be evinced from the ſeveral Impreſſions of them, I was willing to hope the like ſucceſs for theſe,* and the more, *for that to moſt of the Sentences I have added Scriptures to make them the more clear and forcible, which is an advantage the others had not. I could ſay more, and other things, but I think it needleſs.*

I muſt acknowledg that I do not make an Entertainment for, nor do I intend to treat the Profeſſors of Gallantry and Wit; and therefore I do not preſent either a Romance or a Play-Book, but ſome little plain hints and helps for them that have

a mind to be ſeriouſly good, that they may learn (which is difficult, though not impoſſible) *to imploy their thoughts and to do well, and ſo acquit themſelves, not only as Profeſſors, but as them that are poſſeſt of, and live in the practice of piety. 'Tis but a little Book, which will not require much time or money to be ſpent about it, and may ſerve for more and better uſes, than a meer diverſion when thou haſt a little leaſure and a mind to be alone, whether at home or abroad, if thou do peruſe it. If to be ſhort will pleaſe thee, here's* brevity ; *if change will pleaſe, here's* variety ; *if profit* (omne tulit punctum qui miſcuit utile dulci) *will pleaſe, I dare ſay it ſhall be thy fault, if thou be*

not

not the better for't: *For it hath ſo direct a tendency, and is ſo applicable to promote Religion, that thou canſt not chuſe but gain and profit by it, if thou be but conſcientious* (as I ſuppoſe thee to be); *and the rather, it being ſo adapted to take the Memory, that it cannot but be almoſt as grateful and pleaſing as a piece of Poetry.*

As to the other part of mine half-Promiſe *of publiſhing ſome Sermons or Treatiſes; this alſo I ſhall endeavour to do: For the preſent* I *ſend thee a Token herewith,* viz. *one Sermon* of the Beauty of Holineſs, *as a Pledge and Earneſt of my intention to make good my Promiſe, if God pleaſe.* I *ſhall ſay no more, but only beſeech thee to exerciſe thy*

ſelf

ſelf unto, yea in *Godlineſs*, *and not to trifle away thy precious Time, and ſin away thy precious Soul. If this contribute any thing to thy Times Redemption, or Souls Salvation* (as I pray and hope that it may and will) *Give God the Glory, and pray for me, That while* I *live*, I *may to the utmoſt ſerve* the Will of God *in my Generation: Which is the great deſire of him, who is a lover of all men, and would be glad, as he hath opportunity, to do good to all, but eſpecially to the Houſhold* of Faith, *as the Exhortation is*, Gal 6. 10.

R. V.

THINGS Worth thinking on; OR, HELPS to PIETY.

I. *Century.*

1. HOly things are too good, and ſinful things are too bad, to be laught at: for all that's holy requires Reverence, and all ſin (if it be our own) calls for our Repentance; and if but other mens, it calls for our Sorrow, *Pſal.* 119. 136. *Phil.* 3. 18, 19. So that we muſt not play with ſacred, nor ſport with ſinful things, *Eph.* 5. 3, 4.

2 'Tis a poor thing, and 'twill afford but cold comfort, to have Religion enough to ſave, and (it may be) to advance our Credits;

dits; yet not enough to ſave our Souls: to have a name to live, and yet be dead, *Rev.* 3. 2.

3 The true Religion will never ſave that man who is not true, but falſe, whether in or to that Religion. 'Tis not enough to be Orthodox, if we be not honeſt; nor to hold the Truth, if we hold it in unrighteouſneſs. Hypocriſie or Apoſtacy will ruine Proteſtants, as Infidelity doth ruine *Turks*; *Rom.* 1. 18. *Heb.* 10. 38, 39.

4 Alaſs! How prone are ſome to think of, and wiſh to do that evil, which they dare not, and (*it may be*) cannot do: ſo that they are ſinners in heart and affection, though not in act and converſation, *Matth.* 5. 28.

5 Whoſoever loves and makes or tells a lye, witneſſeth this to be a truth, *viz.* that he feares not God, but is afraid of man, *Rev.* 21. 8. with 22. 15.

6 Reaſon cannot ſhew it ſelf more reaſonable, than to leave reaſoning about matters which are above Reaſon, *Rom.* 9. 19, 20. and *Wiſd.* 12. 12.

7 He that lets the Sun go down upon his wrath, *and goes angry to bed*, is like to have the Devil for his bed-fellow, *Epheſ.* 4. 26, 27.

8 Trou-

8 Troubles in the fleſh (*though ſanctified*) are troubles, *Heb.* 12. 11. even ſweet Bryar and holy Thiſtle have their Prickles.

9 Proſperity was one of the bleſſings of the Old Teſtament, and Affliction is one of the bleſſings of the New, *Mark.* 10. 30.

10 They who ſerve God as God would not be ſerved, and glorifie him not as God, may and will be rewarded as they would not be rewarded, *Rom.* 1. 21, 24. *Iſa.* 29. 13, 14.

11 A meek and quiet behaviour may commend us in the ſight of good men, but a meek and quiet ſpirit will commend us in the ſight of God, 1 *Pet.* 3. 4.

2 As we ſhould wiſh men, and exhort them to be more moral than they are, ſo we ſhould wiſh that they were, and endeavour that they may be more than moral: for though a moral man may ſeem too good to go to hell, yet if not godly (*which is by being in Chriſt Jeſus*) he will not be found good enough to go to Heaven, *Act.* 26. 28, 29. *Mark* 10. 21. and 12. 3, 4.

13 A Chriſtian ſhould not be ſecure when he is ſafe, nor afraid when he is in danger; but diſtruſt himſelf, and truſt in God alwayes, *Prov.* 3. 5, 6.

14 Though a man may be hated, wronged, plundered and perſecuted, yet he is never

never undone, if he be not damned, *Matth.* 10. 28.

15 'Tis worſe for a man to be like a Beaſt, than if he had been a Beaſt, (as to be laſcivious like a Goat, than to be a Goat) for what's natural and innocent in the Beaſt, is ſinful in the man: Oh, but how much worſe is it, when man is worſe than a Beaſt! *Iſa.* 1. 3.

16 Of all Fools, a Fool in honour looks moſt unlike a man, for he is like the beaſt that periſheth, *Pſal.* 49. 20.

17 An open hand is the Emblem and Argument of a ſoft and tender heart, as a ſhut or cloſe-fiſted hand is the Emblem and Argument of an hard, *i. e.* an uncharitable and covetous heart, *Deut.* 15. 7.

18 They are the foreſt puniſhments, that are made of ſins, as an hardned heart, which is the puniſhment of an hard heart, as 'twas in *Pharaoh*: and being given up, which is the puniſhment of them who give themſelves up to ſin, *Rom.* 1. 24, 26. 28. *Epheſ.* 4. 18, 19.

19 The hearts of men are ſo out of frame that mending will not ſerve the turn; they muſt be new made, or they will never be good, *Ezek.* 36. 26.

20 The ſins of thoſe who are ours, may quickly be our ſins; for where the Relation

is

is nearer, the Contagion is quicker, and the Infection ſtronger. As *Deut.* 13. 6. *Exod.* 34. 15, 16.

21 To meet with that evil we lookt not for, will be as troubleſome, as to miſs that good we look for: to go to Hell, which few men, as not to go to Heaven, which moſt men think they ſhall, *Jer.* 14. 19. *Matth.* 24. 50.

22 No man erres more than he that ſaith he cannot erre; as no man lyes more, than he that ſaith he never lyed. If we ſay we have no ſin, we deceive (*and yet confute*) our ſelves, for we ſin in ſaying ſo, 1 *John.* 1. 8. and do not only lye our ſelves, but make God a Lyar, who is the Truth, and cannot lye, 1 *John* 1. 10. So that they who pretend to infallibillity and perfection, are (in not being ſo) a contradiction to God and themſelves.

23 They ſhould hear the prayers of the poor, who would have God hear theirs, *Pſal.* 41. 1, 2. And as they ſhould give to others, who would have God give to them; ſo they ſhould forgive others, as they would God ſhould forgive them, *Mat.* 18. 21,---35. *Matth.* 6. 14, 15.

24 Dead Trading on Earth calls on men to Trade for life in Heaven; and of all Trades

or

or Merchandiſe, none like that of godlineſs, if well followed, for 'tis not only great gain at preſent, but for Eternity, 1 *Tim.* 4.7,8.& 6. 6.

25 They who act againſt their light and Conſcience, are like to loſe their Light, and make ſhipwrack of their Conſcience, 1. *Tim.* 1. 19. and *Rom.* 1.21. *John* 9. 39.

26 'Tis beſt to depend on him, who is abſolutely independent, *i. e.* God, 1 *Tim.* 6. 17.

27 None but holy ones ſhall ſee the Holy One; ſo God is called, *and without holineſs none ſhall ſee God*, Heb. 12. 14.

28 An hypocrite is one of the worſt of ſinners, and will have one of the worſt of puniſhments. *Fained ſanctity is double iniquity*; and he like the Firſt-born and Eldeſt Son of of the Devil will have (as it ſeems) a double portion in Hell, *Mat.* 24. 51. not only Hell, but the Damnation of Hell, *Mat.* 23. 33.

29 Be not envious; for 'tis not only one of the worſt Diſeaſes of the Eye, *an evil eye*, but 'tis to be like the Devil, who is the evil one, and the envious one: So that thou wilt be alwayes troubled with ſore eyes, even with the ſore and torment of the Devil; and with ſuch eyes thou canſt never look up to God, *Pſal.* 37. *Pſal.* 73.

30 *Solitarineſs* (and living alone out of ſociety) is a ſly enemy, for it moſt ſeparates a man, not only from receiving, but doing good, which is one of the great ends of a mans coming into the World, *Eccl.* 4. 9,--12, Beſide, the mind of man beſt knows its good or evil by practiſe; Speculation is leaſt acquainted with it: and avoyding of company doth but make the paſſions more violent, when they meet with fit Subjects.

30 A mans happineſs or miſery is not ſo much from his condition, as from his mind. Some men have a Fortune ſufficient to give content, but are not content with a ſufficient fortune, *Job* 20. 22. *Eccleſ.* 5. 10. and there are others, who though they have but little, yet want nothing, having learned in all eſtates to be content, *Luke* 22. 35. *Phil.* 4. 11.

31 All is but Lip-wiſdome that wants experience, and 'tis but Knowledge falſly ſo called: What is't to have religion in our books or heads, or tongues, if not in our hearts? 'tis nothing but a form of Knowledge, *Rom.* 2. 20. which reacheth no further than a forme of godlineſs: The excellency of the Knowledge of Chriſt, is to know him in union, communion, and conformity, *Phil.* 3. 8, 9, 10.

32. The God of Nature never teacheth unnaturalneſs; nor doth the God of Order teach or allow confuſion, 1 *Cor.* 14. 33.

33 Aſtrological predictions are either vain or infallible; *if that*, they are not to be reſpected; *if this*, they are not to prevented; and therefore on both accounts are not to be heeded. Wiſdom and Vertue are the beſt Prophets to be conſulted and followed, *Iſa.* 8. 19, 20. *Iſa.* 46. 13, 14, 15. *Eccleſ.* 11. 4.

34 We are beholden to God, not only for ſupplying our wants, but for chaſtiſing our wantonneſs, *Pſal.* 89. 31, 32. His rod is the rod of the Covenant, *Ezek.* 20. 37. and his rebukes are from his love, *Rev.* 3. 19. 'tis in very faithfulneſs that he doth afflict us, *Pſal.* 119. 75. and we may therefore take evil at his hand as well as good, *Job* 2. 10. and bleſs him for taking as well as giving, as *Job* 1. 21. and ſay with *David* 'tis good to be afflicted, *Pſal.* 119. 71. for it comes from a good root, his love; and the fruit is good too, ſeeing it is for the taking away of ſin, *Iſa.* 27. 9 and to make us partakers of his holineſs, *Heb.* 12. 10. So that however ſeverely God ſeem to deal with us, we have cauſe to thank him, 1 *Theſ.* 5. 18.

35. With contentment no eſtate, without

out if any eſtate is miſerable, *Phil.* 4. 11. *Eccleſ.* 5. 12.

36 Woes make the ſhorteſt time ſeem long; and joys make the longeſt time ſeem ſhort: oh, Eternity, Eternity is that which makes woes woes, and joys joys indeed! *Mat.* 25. 46.

37 'Tis greater honour for any to be Gods ſervants, than 'tis that a great many, and many great men are at their ſervice. When *David* would have built the Temple, ſaith God to the Prophet, Go tell *my ſervant David*, 2 *Sam.* 7. 5. but when *David* had ſinned in the matter of *Uriah*, 'tis only ſaid, *the Lord ſent Nathan unto David*, 2 *Sam.* 12. 1. the Title of honour *my ſervant* is left out. Our honour dies when we live in and unto ſin: God will not honour them with the Name of *his ſervants*, who diſhonour him by ſerving their own luſts, *Rom.* 6. 16, 20.

38 'Tis clear and evident, that it coſt the Apoſtles as much (*if not more*) pains to preſerve them in the truth, whom they had converted, than it did to convert them at firſt; as by their Epiſtles is apparent: and it is in it ſelf as great an inſtance of the power of God, *Pſal.* 110. 3. compared with 1 *Pet.* 1. 5. As wicked men need converſion, ſo converted ones need

ſtrengthening, *Luke* 22.32. and to be exhorted not to be high minded, but to fear, *Rom.* 11. 20. and to take heed leſt they fall, 1 *Cor.* 10. 12.

39 'Twas *Sauls* ſad complaint, 1 *Sam.* 28. 15. *I am ſorely diſtreſſed, for the Philiſtines make war againſt me, and God is departed from me:* So dolefully (and more) will ſinners one day cry out, ſickneſs, ſin, death and devils are upon me, and God hath forſaken me, and I know not what to do. Oh forſake not God by ſinning leſt God forſake you for ſinning againſt him, and his wrath come upon you, *Eph.* 5. 6.

40 When God ſaw all that he had done to be very good, he entered into reſt, *Gen.* 2. 2. ſo when we can ſee what we have done to be good *and well done*, we may enter into the reſt of a good conſcience here, 2 *Cor.* 1. 12. and ſhall enter into the Reſt, the Sabbatiſme of glory hereafter, *Heb.* 4. 9, 10. Let us labour therefore to enter into that reſt, and labour ſo, that reſt may be the end of our labour, *Heb.* 4. 11. *Revel.* 14 13.

41 Next to impenitency take heed of late repentance: for though true repentance is never too late, yet late repentance is ſeldome true; and if true (*as it may be*) yet it muſt needs be very uncomfortable, becauſe a man

hath ſin'd as long as he could, and cannot live longer to give proof of his repentance, *Prov.* 27. 1.

42 Some mens repentance is very near as crazed and faulty, as their ſin; they repent of their ſin but ſinfully: for their very repentance needs repenting of, as is implyed, 2 *Cor.* 7. 10. ſeeing it flows but from a worldly ſorrow: they would make us believe they feel great remorſe, and are inwardly much diſpleaſed with ſin, but as to amendment they ſhew us none. As for that Repentance of old age, it's for the moſt part but accidental, for they leave not ſin, but ſin leaves them: and a ſick-bed Repentance is (*too often*) like the man, *i. e.* ſickly: and the recovery of the man to life, hath many times proved his Repentance dead, becauſe he hath not walkt in newneſs of life, but returned like the dog to his vomit, *&c.* 2 *Pet.* 2. 32.

43 If the form of Godlineſs without the power cannot go to heaven, ſurely the power of ungodlineſs muſt needs go to hell, 2 *Tim.* 3. 5. *Rom.* 1. 18.

44. There is but one way to heaven, *John* 14. 6. *Acts* 4. 12. but there are many wayes to hell, as many as there are ſins; and 'tis all one to the Devil, ſo we go to hell, whether

we go in the common road of Prosaicness, or in the (*seeming*) pleasant walks of hypocrisie, *Matth.* 24. 51. with *Luke* 12. 46.

45 He that would have his affliction short or have ease under it, should *quickly and quietly* submit to God; for when we subscribe to his wisdom and submit to his will, 'tis as if, and as much, and better than if we had had our own wills, *Psal.* 39. 9.

46 Self-penance is will-worship, and meer *Epicurisme*, where pain is pleasant; for as long as people impose it on themselves, *they do not deny their own will, but fulfil it*, and while they beat down the body, they do but puffe up the flesh, *Col.* 2. 20,--23.

47 A seared conscience, an hardned heart, a being given up, is a kind of forerunner and earnest of, yea *as it were* a sealing up of men to damnation; for whereas the damned are in hell, hell is in these: and would any think madness or the dead Palsie to be best, because such men feel nothing, having lost their senses by their *disease*, which is a greater punishment than any other, it being that of loss, *Rom.* 1. 28. *Eph.* 4. 18, 19. 2 *Thess.* 2. 11, 12. 1 *Tim.* 4. 1, 2.

48 There is a necessity of disproportion and disparity between men and men; for were

were all perſons equal, the world could not conſiſt; *Superiority and Inferiority are the Pillars thereof*; and therefore, we are ſo often called upon to obey them that are over us, and that not for wrath ſake, but for conſcience, *Rom.* 13. 5.

49 Man ſeems to be one of the weakeſt parts of the Creation, for there's ſcarcely a creature, by which he hath not been conquered: A flie, the kernal of a grape, *&c.* hath overcome Conquerours: Mice, Lice, *&c.* were too hard for the *Ægyptians*. We need therefore pray as *David*, *Pſal.* 39. 4 and with *Moſes*, *Pſal.* 90. 12. and to think of what is ſaid *James* 4. 14. for though we know that there is but one way of coming into the world, yet none knows how many ways there are of going out.

50 'Tis a known Maxime, *that a Negative makes nothing known*; for we know things by diſcovering not what they are not, but what they are: and therefore to give only negative Characters of Chriſtians, is not to deſcribe them, nor can they only make them known to themſelves or others: *Hence* throughout the Scripture, the Negative and the Affirmative are for the moſt part joyn'd together, *Rom.* 12. 2. 1 *Pet.* 1. 14, 15. *Eph.* 4. 17, --25.

51 God in Scripture compares his Church to an *Eſpouſed Wife*, and himſelf to an Husband, yea to a *Jealous Husband*; how careful then muſt they be, who are married to ſuch an husband, to abſtain not only from all pollution, but from all ſuſpicion of ſin! 2 *Cor.* 11. 2, 3.

52 There is a natural over-charitable affection in men to their own ways, *Prov.* 16. 2. *and* 21. 2. and (*which yet ſeems ſtrange*) the worſe they are, the more men are inclin'd to favour them; but the reaſon is, becauſe *the worſe they are, the more they are their own:* for mens ſins are not ſo much from the Devil as from themſelves, and though he may tempt, yet 'tis they that ſin, *Jam.* 1. 14.

53 He that by Grace is as good as the beſt, was by Nature as bad as the worſt, *Eph.* 2. 2, 3.

54 Before the coming of Chriſt, the Father truſted the Son, that he would *make ſatisfaction*; and ſince the coming of Chriſt, he truſts the Father, that he ſhall *have ſatisfaction*, in ſeeing the travel of his ſoul ſafely deliver'd, *Iſa.* 53. 11.

55 A Woman may ſooner be deliver'd of a Child with eaſe, and in a dream, than a man may repent without ſorrow; 2 *Cor.* 7. 10, 11.

56 In knowledge men (*ſome men*) are ſometimes ſaid to be like Angels, but no man is like God but in holineſs; ſo that *holineſs is a greater perfection than knowledge*; and for any to ſay, *Cauſe the Holy One of Iſrael to ceaſe from before us*, as *Iſa.* 30. 10, 11. is a language very unbecoming men; for 'tis like that of Devils, *Luke* 4. 34. *Let us alone; art thou come to deſtroy us? what have we to do with thee, thou* Holy One?

57 The Humane Nature of Chriſt aſcends as high as the Divine Nature deſcended, that is, *to the utmoſt poſſibility*: God could ſtep no lower than to become Man, nor man riſe higher than to be one with God, *John* 1. 14. *Eph.* 4. 10.

58 A Chriſtian ſhould think he ſaves, yea, gains much by Chriſt, if he ſave his ſoul, whatever loſſes he ſuffer for Chriſt, *Heb.* 10. 34.

59 They may have what they will of God, who will have but what they may; 1 *John* 5. 14. and they that will have more, are unreaſonable.

60 Love is the bond of peace, *Eph.* 4. 3. *for by it* the members of the body of Chriſt are united one to another, *as by faith* they are united to the head, *Col.* 2. 19.

61 Je-

61 Jesus Christ suffer'd without any demerit of his, that we might be happy by his merit; he died, not deserving it, that we might live, though we do not deserve to live, but to die, 1 *Pet.* 3 18.

62 'Tis one thing to be angry, another to hate; he that hates is angry, but he that's angry doth not always hate. *God is often angry with his people, but doth never hate them*; and many men are angry with their sins, but do not hate them; whereas against sin we should express, not only anger, but hatred too, *Eph.* 4. 26. *Prov.* 16. 6. with 8. 13.

63 *Self-lexial* is lawful, and the only allowable *Self-murther*, yea 'tis commanded, *Matth.* 16. 24.

64 Many people fear sin, who do not hate it, *as some do a Lion*: Wicked men may fear it, because 'twill shame them and damn them; but good men fear it, because 'twill dishonour God, and defile them. The burnt-child dreads the fire, because 'twill burn, others the very coal, because 'twill black them, *Gen.* 39. 9. *Matth.* 15. 18, 19. 20.

65 In all ages, God either preserved his people *from*, or supported them *under*, or delivered them *out of* temptations and afflictions, 2 *Pet.* 2. 9.

66 When

66 When any perſon goes to hear a Sermon, 'tis much (*whoever he be*) if he learn not *ſomething* he knew not before; *or* have ſomething called to remembrance, which he had forgotten; *or* be put in mind of ſomething which he had not practis'd, *at leaſt* not ſo fully and well as he ought; *or* be not confirm'd in what he hath believed, *Phil.* 3. 1. 2 *Pet.* 1. 12. 2 *Tim.* 3. 16, 17. *Matth.* 13. 52.

67 There is a great difference between the Children of the Kingdome, and the Children of the King: the Children of the *Kingdome* may be caſt out, *Matth.* 8. 12. but not the Children of the *King*, *John* 6. 37, -- 40.

68 They who eſcape clean hearted and untainted, clear-handed and uncorrupted, from managing the things of this World, eſcape *by ſome wonder*; the moſt affected with it, are moſt infected by it, 1 *Tim.* 6. 9, 10.

69 This world is, and all the enjoyments of it are mixed, and at the beſt are but *bitter-ſweets*: unallayed ſatisfactions are joys too heavenly to fall to any mans ſhare on Earth. Crowns are not without their cares, *Pſal.* 16. 11.

70 We are much to blame that we do not truſt God with our ſelves; but pretend to relie more on our own conduct, than belongs to us: therefore do our deſires *ſo often miſcarry*, and our intents *ſo ſeldome attain* the wiſht-effects. God is angry at our aſcriptions to humane Wiſdom, and croſſeth us often, that we may learn to ſee, at what coſt we truſt our ſelves and neglect him, *Pſal.* 52.7. *and* 20. 7.

71 One may wonder that ſo many reputed wiſe men (as *Achitophel*, *&c.*) ſhould play the fool ſo much as they do; but, one cannot expect that Wine ſhould be drawn out of pots full of nothing but water, *unleſs it be by miracle*; no more, may it be expected, that men ſhould act wiſely, till they fear God, *for that is the beginning of wiſdome*, as the wiſeſt of men tells us, *Prov.* 1. 7.

72 One would be loth to call men *fools*, for 'tis a diſtaſting and diſpleaſing word; yet as he ſaid of the men of *Athens*, Though I will not call them *fools*, I will ſay, they do the ſame things that *fools* do: and truly if wiſe men will wear *fools-coats*, they cannot think it ſtrange if they be taken for, and called *fools*. All ſin is folly, and they that wear that livery, whoſe pride compaſſeth them

them about as a chain, and violence covereth them as a garment, *Pſal.* 73. 6. will be lookt on with an evil eye, and called fooliſh, though they proſper, *v.* 3. And he that would not have us ſay *thou fool*, without a cauſe, will allow it to be ſaid when there is cauſe, *Luke* 12. 20, 21.

73 Thoſe who proſper for a while (as *Turk* and *Pope*) without Gods counſel and direction, they are but rods of his anger, and inſtruments of his indignation, and ſhall proſper *no longer* than they are in their Executioners Office, *Iſa* 10. 12. and 24. 25. Yea, as Proſperity is Gods bleſſing on the good, 'tis his curſe on the wicked, *Prov.* 1. 32, 33.

74 Sickneſs, and beating down the body, may weaken the acts, but not deſtroy the luſts of the fleſh; *they may make unable but not unwilling to ſin*: This is done only by the Spirit, *Rom.* 8. 13. *If ye live after the fleſh, ye ſhall die; but if ye* through the Spirit, *do mortifie the deeds of the body, ye ſhall live.* And *Gal.* 4. 24, 25. *They that are Chriſts have crucified the fleſh, with its affections and luſts: and if we live in the Spirit, let us walk in the Spirit.*

75 As in good men, though the outward man periſh, the inward man may be renued day by day, 2 *Cor.* 4. 16. So in bad men, the luſts of the old man may be ſtrong, when the man is old and weak. *Concupiſcentia non ſeneſcit*; Luſt grows not decrepit and feeble, when the man doth, 1 *Kings* 11. 4.

76 Some perſons make ſo bold with none as with God, for whom we ſhould have the greateſt reverence: and they who dare not take a mans name in vain, nor give him the lie, yet dare to blaſpheme the Name of God, and make him a Liar, *Luke* 22.65. 1 *John* 1.10.

77 Wickedneſs may well be compared to a *bottomleſs pit*, into which 'tis more eaſie to keep ones ſelf from falling, than being fallen, to give ones ſelf any ſtay from falling infinitely: Take heed then of the firſt motions and beginnings of evil, for *then* ſin is weakeſt, and we are ſtrongeſt; *but* if we give way to and gratifie it, ſin grows upon us; that gets and we loſe ſtrength, *Prov.* 23. 27. *and* 3. 18, 19. *and* 7. 25, 26, 27. *and* 9. 18. *and* 5. 3, --- 14. *Eph.* 4. 19. Therefore 'tis ſaid to us, *Enter not into the way of the wicked*, no not enter, not put a foot forward, *Prov.* 4. 14. much leſs go; but as

v. 15.

v. 15. 1. Avoid it; 2. Paſs not by it; 3. Turn from it; 4. And Paſs away. *We cannot ſtand at too great a diſtance from ſin, Pſal.* 1. 1.

78 All Love, but our Love of God, is beſt, when (*like other Rivers*) it keeps within compaſs; but that is beſt, when (*like Nilus*) it overflows: *Mediocrity*, which in all other Love is an excellency, is as to the Love of God *an imperfection.* We may be too prodigal to creatures, and give them too much, *which we cannot to God*: Leſs than all is too little; more than all, were not too much, if 'twere but poſſible, 1 *Cor.* 7. 29, 30, 31. *Matth.* 22. 37.

79 He that will learn of none but of *himſelf*, will have but a *fool* to his Maſter, *Prov.* 1. 7. *and* 3. 5. *and* 26. 12.

80 We have at any time ſin enough to merit Gods wrath, *Pſal.* 130. 3. but we never have goodneſs enough to merit his favour; being at the beſt leſs than the leaſt of mercies, and beholden to him for what we do and give, as for what we receive, 1 *Chron.* 29. 14.

81 The Grace of God is free, and freely beſtowed upon us, without any merit or motive in us. *A meriting Creature* (much more a ſinner) *is a contradiction in adjecto*, as the

the Schools ſpeak. Doing all our duty (which is but payment of what we owe, and is due debt to God) is ſo far from meriting, that it leaves us under the Name of *unprofitable*, and God is not obliged to thank us for't, as the infallible truth tells, *Luke* 17. 9, 10. much further off are we then from meriting, unleſs it be the name of more unprofitable, yea of idle and wicked ſervants, ſeeing (*having ſinned*) we have fallen ſhort of our duty and Gods glory, *Rom.* 3.23. And as for motives, there were none in us, unleſs we will ſpeak *fool ſhly in wit*, and ſay, the want of motives was one, *Deut.* 7.7,8. *Ezek.* 36.32.

82 'Tis a notable Declamation, and a true one, which is made (ſomewhere) againſt Luſt in theſe ſignificant terms. Luſt is the *Bewitcher* of Wit, the *Rebel* to Reaſon, the *Betrayer of* Reſolution, the *Defiler* of Thoughts, the *Underminer* of Magnanimity, the *Flatterer* of Vice, the *Slave* to Weakneſs, the *Infection* of Youth, the *Madneſs* of Age, the *Curſe* of Life, and (in the concluſion) the *Reproach* of Death: Therefore read, 1 *Pet.* 2. 11. and *Titus* 2. 11, 12.

83 God hath made it our duty to be happy; for we cannot pleaſe him, if we be not pleas'd

pleas'd our ſelves: *He takes no pleaſure in that duty, wherein we take none.* Yea, he hath made the means of our happineſs a part of it, *viz.* his Service, *Pſal.* 19. 11. 1 *John* 5. 3. *Pſal.* 40. 8.

84 'Tis a common infirmity in moſt (and in ſome it may deſerve a worſe Name) that they are more aſham'd to repent, than to offend, *Joſ.* 7. 19.

85 Some Attributes of God are ſuch as proceed from his Nature; as Holineſs, Juſtice, Faithfulneſs, *&c.* Some, which though in his Nature, yet proceed from his Will, as *Grace*, which refers to Unworthineſs; *Mercy*, which refers to Miſery; *Forgiving*, which refers to Offence: *of them* it may be ſaid, he cannot but be *viz.* Holy, Juſt, *&c.* but *of theſe*, that he may chuſe whether he will, *viz.* be Gracious, Merciful, pardoning, or not; and he is ſo but to whom he will: for though he be infinitely rich in theſe, yet they might have for ever remain'd in him, without any determination of his Will to ſave any man. But oh *what Kindneſs* is this to man, that both his Nature and his Will are declared to us! ſo that he is not only Gracious, *&c.* according to his Name, *Exod.* 34. 6, 7. but Faithful and Juſt to forgive and juſtifie them that confeſs their ſin and believe in

Jeſu, 1 *John* 1. 9. *Rom.* 3. 26.

86 Some of the Attributes of God are *incommunicable* to the Creature; a Creature cannot be Infinite, Eternal, Abſolute, and independently Perfect, *&c.* but others are *communicable*, yea communicated in meaſure: yet theſe are ſo little poſſeſt and expreſt by Creatures, that the Scripture makes them peculiarly God's: for 'tis not only ſaid, there is no God beſide him, but that there is none good but God, *Matth.* 19. 27. That he is the *only* Potentate, 1 *Tim.* 6. 15. that he is *only* wiſe, 1 *Tim.* 1. 17. and that he *only* hath immortality, 1 *Tim.* 6. 16. So that Creatures have great reaſon to be thankful for, but none to be proud of, whatever Excellency God hath imparted to them, *Jer.* 9. 24. 1 *Cor.* 1. 30, 31.

87 If God lookt over his every Days Work, and were not contented till He ſaw that it was very good; much more ſhould we look over ours, and not be pleas'd, unleſs we can ſee all very good: for God ſees and knows not only his own, but our works. 'Tis ſaid to every of the Angels of the Seven Churches, *I know thy Works*; and many times over 'tis ſaid, *he will render to every man according to his works*, *Pſal.* 62. 12. (with 10. or 11. places to the ſame purpoſe in

in the Margine there) not that we are juſtified by works, for that's by faith, *Rom.* 3. 28. but to ſhew, that faith without works is dead, and that there is as great need of works to juſtifie our faith, as there is of faith to juſtifie our perſons, *James* 2. 17. to 26.

88 Sin being the greateſt evil, and Holineſs the greateſt profit (it being Gods glory, *Exod.* 15. 11.) we may *very willingly* part with that good, the taking away whereof ſhall take ſin away with it, *Iſa.* 27. 9. and very cheerfully undergo any evil, the deſign and end of God in it, being for our profit, to make us partakers of his holineſs, *Heb.* 12. 10.

89 Sin being the diſeaſe, and Holineſs the health of our ſouls, and the chaſtenings of God being the Phiſick to effect this cure by; ſurely, *we had better take the remedy*, though it make us ſick, *than keep our diſeaſe*, which will make us die, *Heb.* 12. 9. the remedy is better than the diſeaſe, *affliction better than ſin*, *Job* 36. 21. 'twere an ill choice to chuſe ſin rather than affliction; clean contrary to that of *Moſes*, which was one of the Nobleſt that ever was, who choſe affliction, and not the pleaſures of ſin, *Heb.* 11. 25.

90 Our Saviour hath reduced the Ten Commandements to Two, *viz. The love of God and our Neighbour*; and 'tis great pity theſe Two Commands (*like the Two Tables*) ſhould be broken one againſt another! 'Tis to be fear'd, that he who is falſe to the ſecond, is not true to the firſt Command: For he that obſerves not the ſecond, which is like the firſt, is not like to obſerve, nay, *it may be*, doth not at all like the firſt, 1 *John* 4. 20. He that is but a *Publican* as to the ſecond, is but a *Phariſee* as to the firſt Table: and though 'tis not good to be a Heathen, yet of the two, 'twere better to be a *juſt Heathen*, which is poſſible, than to be an *unjuſt Chriſtian*, which (ſaving the Name) is a contradiction, *Rom.* 2. 13. *to* 29. *Matth.* 11. 24.

91 Ungodly Men, *yea Devils*, may preſent themſelves before the Lord, *Job* 1. 6. but Godly Men preſent (*i. e.* make a preſent of) themſelves unto God, *Rom.* 12. 1.

92 As we could not deſerve, ſo we cannot requite the Lord for his kindneſs to us; and indeed had God given to us, looking for any thing again by way of recompence and requital, *his mercies would have undone us*: for we are ſo far from being able

able to pay the utmoſt farthing, that of our ſelves (as of our ſelves) being inſufficient to think one good thought, 2 *Cor.* 3. 5. the utmoſt payment we could have made, would not have amounted to a farthing; *beſide*, what we return (*even in our beſt eſtate*) is but his own, 1 *Chron* 29. 14. and we are beholden, not only for what we receive from him, but for what we do and give to him; *ſo then*, that which is the effect of his love and grace, can never be the reward of it: *Leſs than the leaſt of all thy mercies* muſt be our *Motto*, as well as *Jacobs*, *Gen.* 32. 10.

93 Our Lord Jeſus Chriſt loves and commends, countenances and encourages diſcretion, ingenuity and morality, *Mark* 10. 21. and 12. 32. yet deals plainly, and tells them this is not enough, if the *but one thing neceſſary* be wanting: this all is nothing at all, if we have no more. *A man may not be far from the Kingdome, yet never the near*; the fooliſh Virgins came to the very Gate, but were without ſtill, where are dogs, *Rev.* 22. 15. Prophane ones are afar off indeed, yet *Publicans and Harlots go into the Kingdome of God, before ſome who pretended to have a Title to it, as being Children of the Kingdome*, *Matth.* 21. 31. with 8. 12.

They who were afar off (being ſinners of the *Gentiles*) were made near by the bloud of Chriſt, *Eph.* 2. 13. when the *Jews*, who were near as the natural branches, and of the Common-wealth of *Iſrael*, were cut off, *Rom.* 11. Civil perſons of good diſpoſitions, of ſweet, lovely and taking behaviours, and very innocent converſations, ſeem to be near, as he *Mark* 10. 20, 21. who ſeem'd to bid fair for heaven, and marcheth on gallantly, till put to the trial, and then he retreats, though with grief that he cannot have heaven and the world too; yet rather than he will part with his poſſeſſions on earth, he will venture the loſs of heaven, and rather have his part in *Par*[illegible]han in *Paradiſe*: on which our Saviour [illegible]kes a cloſe application (and *a ſtartling* one) to rich men, as it there follows. There are ſome *Semi-Converts*, half or almoſt Chriſtians, *Acts* 26. 28. and theſe ſeem nearer: but he that ſits down at half-way will never come to the end of his journey; but is ſtill far off, though he have gone ſo far. There are others who have *the Name of Chriſtians*, and are within the pale of the Church, and theſe are neereſt of all the reſt; yet many of theſe alſo may be afar off: for what's the Name without the Thing? if we be

not

not found in Christ Jesus, *New Creatures*; yea, as our Saviour tells us with a *Double Verily*, except a man be born again, how near so ever he be to, he cannot see (nor enter into) the Kingdome of God, *John* 3. 3, 5.

94 They who lose their possessions, may and should *in patience possess their souls*; and then, though patience cannot keep them from misery, yet it will keep them from being miserable: for *a man never loseth very much, if he lose not his soul* nor himself, *Luke* 21. 19.

95 Our Saviour bids his disciples *Not fear them that can kill the body*, for that's the most and worst they can do: *the worst*! alas, is not that bad enough? no, there may a worse thing befal us, *viz.* the destruction, *i. e.* the damnation of body and soul in hell: 'Tis as if he said, you can at a cheaper rate and more easily die than be damned; you are never undone (*though kill'd*) if not damned: 'tis never very ill, if it be well with the soul: *you have more reason to fear God than man*; for God hath more power over you to do more good for, or evil to you; though the body be in, the soul is out of mans reach, but both are in the hand of God; therefore *Matth.* 8. 28.

96 To go out of Gods way for life, is to go out of the way of life, *John* 5. 39, 40. and 6. 68. and 14. 6. *Acts* 4. 12. 'Tis *not only* loſt labour, *but* the way to death, to ſeek life out of or without Chriſt Jeſus, *Rom.* 9. 30, --- 33. and 10. 3, 4.

97 Take heed of temptation in a time of ſtraights; for *as mans extremity is Gods opportunity to help, ſo 'tis the Devils opportunity to tempt*, Matth. 4. 2, 3. and as God ſuits conſolations, ſo the Devil ſuits temptations to our conditions, *Prov.* 30. 8, 9.

98 The ſervice we do to men is never acceptable to God, unleſs we do it as ſerving the Lord, *Eph.* 6. 6, 7. *Col.* 3. 22, 23.

99 Religion, which is to be our buſineſs and pleaſure too, is not for ſpare hours, nor hath it any hours to ſpare, *Luke* 1. 75. 1 *Cor.* 10. 31. We ſhould be religious in all things, and at all times.

100 He that is not good *in ſecret*, it may be fear'd, that he is but an hypocrite *in publick*, *Matth.* 6. 1, --- 6. and 22, 25, to 30.

THE

The Second Century.

1. THough *Death* may ſeparate a Believer and his near and dear relations, yea, and make a ſeparation between his ſoul and his Body, yet it ſhall *never ſeparate* him from his happineſs, *from the love of God in Chriſt*, *Rom.* 8. 38, 39.

2 All our attendances upon, and our addreſſes to God, ſpeak not any need he hath of us; for he that giveth all things, needeth nothing, *Acts* 17. 25. but they ſpeak the need we ſtand in of God, of his mercy and grace, *Heb.* 4. 16. And *ſurely if God need not our ſervices, he doth not need our ſins.* Wilt thou lie for God? *Job* 13. 7. *The wrath of man worketh not the righteouſneſs of God*, *James* 1. 20. No evil is to be done for any good, *Rom.* 3. 8. and they who ſin under the pretence of ſervice, and diſhonour God under the Name of honouring, will have no thanks for honouring, but ſevere judgment for ſinning, 1 *Sam.* 15. 20,---23. *Iſa.* 66. 5. *John* 16. 2.

3 We are forward to hear and pray, which are cheap and eaſie things; but when ſelf is to be denied, and luſts to be ſubdued,

duced, what we pray for is to be practiſed, and what we hear is to be done (*which is the Spirit, Power, and Life of Religion*) ah how backward are we! alas, how many exerciſe themſelves *unto Godlineſs* (uſe the means) who do not exerciſe themſelves *in Godlineſs*, which is the end of means: Thus Religion dwindles away in, and perſons content (*though they cheat*) themſelves by by meer externals: but how ſad will it be to go, as I may ſay, religiouſly (*i.e.* hearing and praying) to Hell! *Ezek.* 33. 31. *James* 7. 23,---27. *Matth.* 7. 21, 22, 23, 26, 27, 28.

4. Take heed of doing that in, with, or for company, for which thy heart may ſmite thee, and thou muſt repent, when thou art alone, *Exod.* 23. 2. 1 *Sam.* 24. 4, 5, 6.

5 They are ſad joys and diſpleaſing pleaſures, which a man muſt repent of, or be damned for; and *ſuch are all the pleaſures of ſin*, or ſinful pleaſures: ſuch as ſin puts us upon, or ſuch as flow from ſin.

6 *Endeavour to maintain ſuch thoughts* of grace and ſin, heaven and the world, *as you have, or ſeem to have, when you are at prayer*; then we ſeem to look on ſin as ugly and odious; and on the world as vanity and emptineſs; on grace and glory as the moſt deſirable things:

things: *but how little doth our converſation ſay of this?* while at prayer, we ſeem to be fervent in ſpirit, but when off it (like water taken from the fire) cold again, 1 *Chron.* 29. 18.

7 A Chriſtian ſhould and will endeavour to uſe the world and ſin as they uſed Chriſt, *that is*, to crucifie them, *Gal.* 5. 24. and 6. 14.

8 If the Law of the Members do oppreſs thee, cry out as *Paul* did, *Rom.* 7. 24. and God will hear the cry of the oppreſſed, *Pſal.* 9. 9.

9 God ſometimes ſuffers others to be diſ-ingenious towards us, to correct our diſ-ingenuity towards him; *ſometimes* by them of our own bowels, 2 *Sam.* 12. 11. and rather than fail, a dumb beaſt ſhall ſpeak and rebuke mans madneſs, 2 *Pet.* 2. 16.

10 All our grace is from God, who is the God of all grace, *of all kinds and all degrees of grace*, the Author, the Preſerver and Finiſher of it, 1 *Pet.* 5. 10.

11 The vanity and unſatisfactorineſs of the things of this world, appears in this, that a fancy, an humour, an ungrounded fear, will rob us of all the comfort of it; and *what are all theſe things, without the comfort of them?* and how many deprive themſelves of

of much good, for fear of loſing it, which is (*Nabal*-like) to die for fear of dying, 1 *Sam.* 25. 37. Thus many kill themſelves while they are alive, for worldly ſorrow is good for nothing but to work death, 2 *Cor.* 7. 10.

12 It is as great a mercy to want that patiently, which God denies, as to uſe that cheerfully which God gives, *Job* 2. 10.

13 When we believe, we receive Chriſt into our ſelves, *John* 1. 12. *for he dwelleth in our hearts by faith*, *Epheſ.* 3. 17. and when we love, we give up our ſelves to Chriſt, 2 *Cor.* 8. 5. Faith then worketh by love, or (as the *Greek* hath it) is effectually wrought by love; the receiving of Chriſt into our ſelves by faith, is warrantis'd by love, *i. e.* our giving up our ſelves to Chriſt.

14 Gods meaſure is ever beſt, ſo much health and no more, ſo much wealth and no more is beſt for thee, *as God ſees good*; for though we beg for daily bread, 'tis fit that God ſhould be our Carver, *Prov.* 30. 8.

15 It's a great evidence of pride and paſſion, when the want of one thing robs us of all the comfort we ſhould take in the reſt, *Gen.* 30. 1. beſide inordinate affection will chuſe for it ſelf, though on hard conditions, and is often puniſht with having it's will,

as

as Rachel was, who no ſooner had her wiſh, *viz.* Children, but two, and ſhe died.

16 God orders all our afflictions, for the quality of them, what they ſhall be; for the quantity, how much and how great they ſhall be; and for the duration, how long they ſhall be, *Gen.* 15. 13. A ſtranger, afflicted, 400 years; *there's all three.*

17 There is not more comfort from Gods giving us any thing we want, than there is ſafety in waiting on God for the ſupply of our wants, *Lam.* 3. 25, 26. and ſurely, there's no mercy that's worth praying for, but is worth waiting for; and if the mercy ſhall be ours, *'tis fit the time ſhould be Gods*, who doth all in the beſt time, even in due time, 1 *Pet.* 5. 6.

18 A mercy granted may not be in love, though it be the return of a Prayer, for God hath granted ſome their deſire in wrath, *Pſal.* 78. 29, 30, 31. compared with *Pſal.* 106. 15.

19 If we have never ſo many and good means to bring about an end, it's God muſt bleſs them; *if but a few means* God can multiply them; *if they be contrary* God can uſe them; *if there be none*, God can create them, or work without them. When *Jehoſaphat* knew not what to do, his eyes were to God,

who

who is never at a loſs, but alwayes knowes what to do, and is never out of his way.

20 There never was man but died or was changed (as *Enoch* and *Elijah*) and never ſhall be man, but muſt die or be changed: it hath been the end of moſt mens ſtories, *and he died*; and 'twill be of all mens to die or to be changed, 1 *Cor.* 15. 51. Let us therefore prepare for death, and wait all the days of our appointed time, till our change ſhall (*for it muſt*) come, *Job.* 14. 14.

21 God hath further deſigns than men can reach; we ſee not all at once: the beſt enjoyments do often iſſue from the greateſt diſappointments; ſo that *we have cauſe to bleſs God for croſſing us*, *Gen.* 50. 20.

22 'Tis a great ſign, that the rod is in love, when thou doſt not only bear but hear the rod, ſo as to learn the leſſon of growing the better for being beaten, *Pſal.* 94. 12. 'Twas a pretty one, of a little child, when corrected, *Kiſs me Mother, and whip me again.* Oh when a rod begets love, 'tis an argument that 'tis from love.

23 We ſhould fear none but God, and be afraid of nothing but ſin, and bleſſed is he that ſo feareth alwayes, *Prov.* 28. 14.

24 There are many Cordials that God will not give to his children, till they be faint or ſick; ſtrong conſolations are reſerved for great tribulations, 2 *Cor.* 1.4,5.

25 If we will take a true meaſure and make a right eſtimate of good or evil, it muſt be as it relates to the ſoul, *Matth.* 10. 28. 2 *Cor.* 4. 16, *&c.*

26 Man is Gods Creature, ſin is mans, and miſery is ſins: Man was Gods Image, ſin is mans image, and miſery is ſins image; 'tis only by Chriſt Jeſus that we are freed from miſery, ſin and our ſelves, and brought to God and his Image, 1 *Pet.* 3. 18.

27 We live by many Deaths; our Natural, Spiritual, and Eternal Life is by death: Many Creatures are put to death to keep us alive; yea, Chriſt Jeſus died that we might live; and we our ſelves muſt die that we may live. *Oh how good is God to us,* who hath made not only the Creatures ours, but Chriſt ours, and in and by him death ours! Who makes every thing (*the worſt as well as the beſt*) to work together for good to them that love him, *Rom.* 8. 28. and though we are leſs than the leſt of mercies, yet thinks not the beſt (even *Grace* and *Glory*) too good for us, *Pſal.* 84. 11.

28 Some men who ſeem free enough to con-

confeſs their ſin, are yet very impatient at the reproof of it; the reaſon ſeems to be, becauſe *Confeſſion is but like an arrow ſhot from them*, and the danger is going off, but *Reproof is like an arrow ſhot to them*, and the danger is ſtill approaching: beſide, Confeſſion is their own act, but Reproof is another mans, and *all our own acts on our ſelves are more gentle and favourable, than others acts upon us*; as a man that pincheth or ſtrikes himſelf, feels it leſs (or at leſt regrets it leſs) than if another did it. I need not add, that men reckon reproofs to be nothing but, or to differ very little from reproaches, *Prov.* 9. 7, 8. and 12. 1. and 15. 10.

29 It is the great work of a Chriſtian, while he lives in the body, to be crucifying the body of death, *Rom.* 7. 24. 1 *Cor.* 9. 27. *Rom.* 6. throughout.

30 They who uſe to think well often, cannot but do well ſometimes; and they that think of evil, are like to do evil: *for vain imaginations produce vain converſations*, *Mat.* 12. 35.

31 It ſhould be (*and is*) the deſire of every gracious perſon to attend upon God, without diſtraction, 1 *Cor.* 7. 35. and to walk with God (as *Enoch*) without interruption, *Col.* 1. 9, 10.

32 It's very great reaſon, that he who is Gods,

Gods, ſhould ceaſe to be his own, and to act for himſelf, 1 *Cor.* 6. 19, 20.

33 It's as much *(if not more)* the deſire of a gracious perſon, to hear what he is to do, as what he is to enjoy; Commands to be obey'd, as Priviledges and Promiſes to be obtain'd; *that he may be Gods to ſerve God, as that God may be his to ſave him*; that he may glorifie God on Earth, as he glorified by and with God in Heaven, *Acts* 9. 6. *Phil.* 1. 20, *&c.*

34 'Tis our Heaven here to have God with us, and Chriſt with us; but 'twill be our Heaven hereafter to be with God and Chriſt, *Phil.* 1. 23.

35 Sincerity is good ſecurity againſt others reproaches, 2 *Cor.* 1. 12. and againſt our own infirmities, *Rom.* 7. 25.

36 An evil mind (when it hath power and opportunity) doth not only follow the ſway of deſires already within, but frames to it's ſelf new deſires not thought of before, 2 *Kings* 8. 12, 13.

37 They who love God, conſider more what is, than why 'tis commanded, 1 *John* 5. 3. and there is no ſervice like his, who ſerves becauſe he loves.

38 Sufferings for Chriſt Jeſus are ſo far from ſeparating his love from the Suffe-

rers, or theirs from him, that they the more indear each others affections, *Rom.* 8. 35, ——39.

39 Hope is a great ſuccour and ſupport to perplexed minds, *Pſal.* 42. 5. *Lam.* 3. 29. *Rom.* 8. 23, 24.

40 They who have defaced the Image of goodneſs and vertue in themſelves, do not love to ſee it in others; 'tis an *eye-ſore* to them, 1 *John* 3. 12.

41 We ſhould not ſo much conſider and love the things that do, as the things that ought to pleaſe us, *Matth.* 19. 8.

42 *Jealouſie* between relations and friends is the *Phrenſie* of wiſe-folkes; the well-wiſhing ſpite; an unkind carefulneſs; the way to loſe that which we moſt ſuſpect and are unwilling to loſe; the Self-Puniſhment for others faults; the Couſin of envy; the Daughter of Love; and the Mother of Fear, if not of Hatred, *Prov.* 6. 34.

43 It doth hugely oblige us to, and ſhould as much indear our obedience to Jeſus Chriſt that he hath given life to us, who deſerved death, yea and died for us, that we might live, 2 *Cor.* 5. 14, 15.

44 Take heed of flattering and idle *buſie-bodies*, who ſpend their time in telling of tales, and talking of nothing but vanity, 2 *Theſſ.* 3. 11.

3. 11. 1 *Tim.* 5. 13. 1 *Pet.* 4. 15.

45 'Tis much more noble to love diſtreſſed Vertue, than to adore or enjoy the Pomps and Vanities of this wicked world, *Heb.* 11. 25. for we are equally enjoyn'd to forſake them, as the Devil, and all his works, and all the ſinful luſts of the fleſh.

46 Whatever we part with and ſurrender up, in obedience to the will of God, we are ſure to receive it again with uſury, *Mat.* 19. 29.

47 He who repents for not doing the Will of God, doth do the Will of God, *Matth.* 21. 31.

48 'Tis more a *Martyrdome* to deny our ſelves, to mortifie our ſins, to ſubmit our our Will to the Will of God; *and a greater Argument of our love to him:* than 'tis to give our body to be burned, 1 *Cor.* 13. 3.

49 Our Will in any evil, or to it, makes it ceaſe to be an infirmity, and makes it to be a ſin, though it be not committed, *Matth.* 5. 28. but our Will in and to any good, makes it a Vertue, though it be not acted; for then God accepts the Will for the Deed, *Matth.* 26. 41. 2 *Cor.* 8. 12. *Heb.* 11. 17.

50 Many are apt to quarrel with God for non-performance of his Promiſes, when it may be they are not the *Perſons* to whom

or have not performed the *Condition* to which the Promiſes were made, *Gen.* 4. 6,7. *Mat.* 20. 15.

51 If we are but naturally or prudentially patient and humble, and not ſo in obedience to the Will of God, we may be ſaid to be vertuous, but cannot be ſaid to be gracious, 1 *Pet.* 2. 18,——21. 1 *Pet.* 4. 19.

52 To gratifie Nature is a duty, but to ſatisfie humour, or to gratifie luſt, is a ſin: We may pray for daily bread, and beg food convenient for us: but to ask meat for luſts, to cater and project for the fleſh to fulfil the luſts thereof, is to ſin againſt, to tempt, and provoke God, *Pſal.* 78. 18. *Rom.* 13. 13, 14.

53 The World ſhall never overcome them, for whom Chriſt hath overcome the World; but they ſhall have peace, *even then*, when they have tribulation, *John* 16. 33.

54 Many mens ſenſes ingroſs the men, as if they had no ſouls to mind, or had ſouls only to mind their bodies: Their bodies are daintily fed, and richly clad; They have Gentlemens bodies, and (too often) ſlaves minds: and of ſuch men (one ſaith) *all is good but the man*, *Luke* 16. 19, *&c.*

55 Terrors that are cauſed and exalted by a guilty conſcience, are the moſt intolerable

rable and incurable of any other, *Prov.* 18. 14.

56 Body and Soul are ſo united and do ſo ſympathize, that they are refreſhed or pained together: the body never ſends the ſtomach to tell us we have eaten too much, but the ſoul feels it too; for when the ſtomach riſeth againſt the meat, the conſcience riſeth againſt intemperance; and as the one feels the meat, the other doth the ſin of ſurfetting. Let the *Palate and Belly pleaſers* read *Luke* 21. 36.

57 'Tis a goodly thing to learn the *Theory*, of them that underſtand the Practiſe of Religion well, *Phil.* 3. 17, *to* 20.

50 What's thy end in keeping ſo much a-do? is't to get wealth? yes: but why? for contentment: well, if their be more without it, thou goeſt the fartheſt way about; ſince *a man may as ſoon arrive to contentment, as* (yea, and ſooner than) *to that which he ſeeks him as a means to it, Luke* 12. 15. *Heb.* 13. 5.

59 Why do ſo few men confeſs their ſin? 'Tis becauſe they are in them: 'tis for him that's awake to declare his dream. Were men awake and their eyes open, they would confeſs and cry out of ſin, as the moſt ugly, hideous and dreadful thing, and *more frightful than the Devil himſelf, Acts* 2. 37. *Rom.* 7. 9. *with* 24.

60 'Tis Treason against the Law of Love, and of God, for any to marry, unless they Wed; that is, unless they love, and be true to their Love, *Prov.* 5. 19. *Heb.* 13. 4.

61 Some have been admirable in the World, in whom their acquaintances have not observed any remarkables. Few men have been admired of their familiars, for (*others see their excellencies, but*) these see their imperfections. Every one may represent an honest man upon the Stage, but in House and in Bosome, to keep rule and *decorum*, that's brave indeed, being (*if at least it be*) without art, 2 *Cor.* 1. 12. *Psal.* 101. 2, *&c.*

62 Innocency towards God and Independency on man, are rare things, they most contribute to our quiet and content: Guilt God-ward, and beholdenness to men, do often lie heavy; for *Obligations are severe things*, and leave not so much as a mans will at liberty, for that stands bound by a title of gratitude: *Nothing* (as the Italian *Proverb*) *costs a man more dear than gifts*: for what is sold a man gives but his money, but for gifts and obligations a man gives himself; and some men give away other mens rights, and their own conscience, for a gift receiv'd, *Exod.* 23. 8. *Deut.* 16. 19. *Prov.* 17. 23. *Phil.* 4, 11, 12, 17, 18. Yet

63 A man doth moſt freely enjoy what's given, when it's deſerved, or can be requited, and that a man is not under need, but hath in his will or power to live without it: for 'tis hard to think any Liberality ſo free, or Hoſpitality ſo pure and hearty, as would not be attended with grudging, not to ſay reproach, if the perſon were neceſſitous. A great deal of that which goes under the Name of generoſity and bounty, may be without love or charity, *Phil.* 4. 11. 17. 2 *Cor.* 11. 7, *to* 10. *and* 2 *Cor.* 13. *to* 18. 1 *Cor.* 13. 3. *Prov.* 23. 7.

64 Some perſons (*as fearful ones*) antedate their miſery, and take it up afore-hand; and by thinking make themſelves miſerable before they are: they are as ſad for fear of ſuffering, as if they ſuffered; and for fear of the future, loſe the preſent; as if men ſhould kill themſelves for fear of dying, and *make themſelves miſerable, becauſe they may be ſo.* They grieve more than they need, who grieve before they need, *John* 16. 6. 1 *Pet.* 3. 14. *Phil.* 1. 27, 28.

65 In Hoſpitals, *as an excellent perſon obſerves*, we may ſee the various ſhapes of humane miſery, and how many ſouls are narrowly lodg'd in *Synecdochical* bodies, who ſee their earthen Cottages moulder away to

duſt, limb after limb, who ſurvive and live but to ſee themſelves dead and buried by peece-meals. *I apply it thus*, Ah how ſhould they who are whole and well, bleſs God that they are not as other men are! *We little think how much we owe God for what we are not*; that we are not ſick, not lame, not deaf, *&c.* 2 *Cor.* 4. 8, 9. The Apoſtle rejoyceth in four *Nots*, So 2 *Cor.* 6. 8, 9, 10. Twill much help us to thank God for what we have, if we conſider what others want; and to bleſs him for what we are not, if we conſider what we were, *Rom.* 6. 17. 1 *Cor.* 6. 11. 1 *Tim.* 1. 12, 13.

66 Many times that which ſhould be the cauſe of compaſſion, becomes an argument for cruelty, and more miſery is laid on them who are already miſerable; as if it were juſt to add affliction to the afflicted and not to pity, *which is the leaſt comfort to* men in miſery, *Pſal.* 69. 26. and 71. 11. *Zech.* 1. 15.

67 A man ſhould meaſure his greatneſs by his goodneſs, and ſhould not love greatneſs, but that therein he may ſhew his goodneſs in the greater glory, 2 *Sam.* 7. 2. 1 *Chron.* 29. 1,---16. *Pſal.* 16. 2, 3.

68 None ſhould ceaſe to be good men, that they may appear to be good friends, 2 *Sam.* 13. 3, 5.

69 We are moſt like God, when we are as

as willing to forgive, as powerful to puniſh: and admirable is his vertue and praiſe, who having cauſe and power to hurt, yet will not, 2 *Sam.* 16. 9, --- 12.

70 Some Philoſophers have written in the praiſe, of Self-murther, as if in ſome caſes it were a noble act of courage: but ſurely had they underſtood Divinity they would not have pleaded for that, which is a breach of Gods command, yea, and contrary to the fundamental Law of Nature, *Self-preſervation.* Every man is truſted with Self-ſafety, and he that juſtly purſues it not, is his own Traytor, much more he, who unjuſtly deſtroys it. *There was never any creature that willingly kill'd it ſelf, beſide man*; and they that do ſo, aime (though amiſs) at ſome kind of ſafety, from want, or pain, or ſhame, or ſome other miſ-feared danger; as *Achitophel* and *Judas* did So that killing ones ſelf is but a falſe colour of courage, proceeding rather from fear and cowardiſe; for were it not reſpecting of harm, a man would not regard what might be done to him; and Hope being of all other, the moſt contrary thing to fear, and ſelf-killing being an utter baniſhment of hope, it muſt needs receive its ground from fear and deſpair. He who ſaid thou ſhalt not kill, meant thy ſelf in the

firſt

first place, for *self-love is the measure of love to others, Matth.* 22. 39. On the whole therefore these, and such others, must be false and fooliſh ſayings, *viz.* 'Tis better to die (*viz.* thus) than live a beggar: better to die, than to live in diſgrace, *&c.* Oh no! *'Tis better to to ſuffer than to ſin*; and that any ſhould take away thy life, than thy ſelf. 'Tis a fooliſh thing and cowardly to put ones ſelf to death to eſcape being put to death.

71 Vice it ſelf is many times fain to take ſanctuary of Vertue; and perſons that have offended, to ſeek their help from them whom they have offended; as *Shimei* did, 2 *Sam.* 19. 18,---22. we ſhould carry it vertuouſly and friendly to all, for who knows to whom he may be beholden; but they who will not be good for Gods ſake, will hardly be good, though they may do good, on other conſiderations.

72 The great God is ſo good, that he not only condeſcends and humbleth himſelf to behold the things that are in Heaven and in Earth, *Pſal.* 113. 6. but which is the *wonder of wonders*, he doth beſeech and even beg men to be reconciled, to receive his grace and favour, 2 *Cor.* 5. 20. and ſurely, they will do very little for God, who will not be entreated by him to be happy themſelves.

73 How-

73 However men may be exalted, they ſhould conſider that the beginning and end of their bodies is but earth and duſt, *Gen.* 3. 19. and how rich ſoever they be, they ſhould yet entertain their thoughts with this, that as they brought nothing in, ſo they muſt carry nothing out of this World. 1 *Tim.* 6. 7.

74 If ever men may remember and mention their own noble deeds, 'tis then when their juſt defence and others unjuſt dealings doth require it, 2 *Cor.* 12. 11.

75 'Tis not good to vie ſlanders with *men of tongue*; that were only to be at ſtrife, who ſhould be moſt fooliſh and moſt wicked, 1 *Pet.* 3. 9. *Prov.* 26. 4.

76 Though we may puniſh, we ſhould never wrong an Offender: *When we puniſh the Malefactor, we ſhould ſpare the Man*; and make it appear that our anger is not againſt the Man that ſins, but againſt the Sin, *Pſal.* 99. 8. *Deut.* 25. 3, *&c.* A juſt puniſhment may be, in the manner of doing, unjuſtly done.

77 Vengeance is a thing we ſhould leave to God, and content our ſelves onely with a Vindication: *Thoughwe may right our ſelves, we may not wrong others.* And in taking Vengeance, we wrong God, our Neighbour, and

our

our Selves, *Rom.* 12. 19, 20, 21.

78 He is a very groſs Chriſtian, that thinks it his duty to be a Clown or Uncivil. The Apoſtle *Paul* ſeldome uſed handſomer language, or carried himſelf more gentilely, or gave more terms of reſpect, than when he appeared before men of Place and Power, *Phil.* 4. 8.

79 We ſhould not encourage Flatteries, nor Calumnies and Backbiting, by our belief or hearing of them. If ſome did not take pleaſure to hear and beleeve, others would not be ſo much pleas'd to make or carry falſe reports, *Lev.* 19. 16. 1 *Tim.* 5. 13. *Prov.* 26. 20.

80 Though our own inclinations would lead us to the moſt pleaſing civilities, yet our Neighbours need muſt over-rule our judgment, to put on ſeverity for his profit, *Jude* 22, 23.

81 He that will not uſe the rod on his Child, is like to have his Child uſed as rod on him, 1 *Sam.* 3. 13. 1 *Kings* 1. 5, 6.

82 There's nothing makes death evil, but the evil of our life: *If ſin be taken away, death hath no ſting*; but inſtead of being dreadful, it becomes deſirable: They therefore that would not be afraid of death, ſhould cloſe with Chriſt, who makes it worth our while

while to live or die, *Heb.* 2. 14, 15. 1 *Cor.* 15. 56, 58. *Phil.* 3. 20, 21. *Revel.* 14. 13.

83 He that diſſembleth with God is not to be truſted by man, *John* 2. 23, 24. 2 *Theſ.* 3. 2.

84 There's ſcarce any thing more rare than true grief; there are tears fained, tears of cuſtom, and tears of *decorum* and faſhion: *Many weep gracefully without grace.* 'Tis only godly ſorrow that's worth commending, 2 *Cor.* 7. 11.

85 Youth excites delight, beauty deſire, great wit admiration, vertue eſteem and reſpect, eminent goodneſs friendſhip; and (they ſay) to produce a Love there muſt be a pleaſingneſs alſo. Thus *all things are parcel'd out, and none hath altogether.* 'Tis none but Jeſus Chriſt that is altogether lovely; and therefore *ſeeing all deſires are in him, he ſhould be the deſire of all*: and no ſoul can have content and ſatisfaction that is not married to him, and they that are, want none, *Cant.* 5. 10,---16.

86 The beſt policy is to prefer doing our duty before all enjoyments, and the peace of ones conſcience before any peace elſe, and the liberty of ſerving God (*whoſe ſervice is perfect freedom*) before the liberty of our perſons, *Acts* 4. 19, 20.

87 To

87 To go againſt reaſon and conſcience for any other reaſon, is highly to ſin againſt God, who is God of reaſon and Judge of conſcience, *Gen.* 39. *James* 4. 12.

88 Love is the root and ſpring of all other affections and paſſions; a man hates, becauſe he ſeeth ſomewhat in that he hates, contrary to what he loves; and is therefore angry, becauſe in that wherewith he is angry, there is ſomething which impedeth or hurteth what he loves.

89 *'Tis a difficult thing to judge ones ſelf aright:* It's beſt with ſome when they think it worſt, *Revel.* 2. 9. and worſt with ſome when they think it beſt, *Revel.* 3. 17.

90 God is the Father of mercies, 2 *Cor.* 1. 3. Mercy is his Child, and comes as freely from him, as a Child from a Father; and therefore he ſent *his own Son* (whoſe Father he is, and in whom he is a Father of Mercies) to be *his love-Token* to the World, *John* 3. 16. *Rom.* 5. 8. 1 *John* 4. 9.

91 We cannot live without breathing, either naturally, or ſpiritually; and this neceſſity of breathing (*that we may live*) doth ſometimes force out ſuch ſighs and groans as are unutterable, *Rom.* 8. 22,--26.

92 It was ſad with the Primitive Times when they were undone for well-doing, and

and muſt ſuffer evil, becauſe they would not do evil: but though 'twere ſad, yet 'twas their glory; and for which they not only glorified God, 1 *Pet.* 4. 13,---16. but for which (as the Apoſtle ſpeaks) God gave them thanks, 1 *Pet.* 2. 19, 20.

93 A wicked man (ὁ δὲ κακὸς ἑαυτῷ φίλιος οὐκ ἔστι) is not a friend to himſelf; he flies and labours to run away from himſelf *like Adam*, as well as from God; and is never in ſo bad company, as when he is (*and therefore can ſeldome endure to be*) alone, becauſe he is then with his own guilty conſcience: and this makes men ſtudy ſo many Paſtimes and Arts of diverſion, or to fall a building, as *Cain* did. They endeavour to hide their faults not only from others, but to conceal them from themſelves: they eſteem their crimes not ſufficiently hidden, if themſelves ſee them; they with-draw them from their own conſcience, by bribing, blinding, and and ſearing it as much as they can.

94 Some men hate their own vices in others, as if they had not the trade of ſin enough to themſelvs, unleſs they had a *Monoply* and might ingroſs it.

95 When we go about any thing from the dictates of paſſion, we ſhould (if at leaſt when in a paſſion we can) conſider, whether we

we our ſelves may not afterward be the firſt men, who will wiſh it undone.

96 He (in ſome meaſure) loves an evil, who is overcome by it, 2 *Pet.* 2. 19. for conqueſt of this nature is on the Will, which never chuſeth an object, till it love it. *There only we can have a perfect Conqueſt over ſin, where there will be a perfect hatred of it.* Here (in the beſt) there is but an incompleat reſtauration of the image of God: The body of Nature and body of Sin are born and muſt die together.

97 There is ſcarce a more hateful quality in the eyes of God or Man, than that of the *Herodians*, who lie in wait to catch and to accuſe an innocent man, *Mark* 12. 13.

98 Some men eat and drink ſo long, that they are good for nothing, but either to lie down and ſleep, or to riſe up and play, to live to day and die to morrow, having made their belly the grave of their ſouls and dungeon of reaſon, *Rom.* 13. 12.---14.

99 Many a man needs no more to undo him, than his own deſires; they are ſo bad, that no enemy could wiſh them worſe than to be themſelves (as Covetous *Midas*'s) being alwayes deſiring and labouring for that,

that, which they reſolve never to uſe, and which will be to their hurt and ruine, *Eccl.* 4. 8. and 5. 13. and 6. 2.

100 'Tis a marvellous ſtupidity and illogical, that the more continual experience men have of the Vanity of the World, the more greedy experiments they make to find (*if they could find out*) ſolidity in it.

Alas! *fond Child*
What hath thee ſo beguil'd
To ſeek for Hony in a neſt of Waſps?
Thou maiſt as well
find eaſe in Hell,
And ſprightly Nectar from the mouth of Aſps.

Shall the World always make fools of us? or rather, we of our ſelves? Shall we never take warning by others nor our own harms? Let the time paſt ſuffice, *&c.* 1 *Pet.* 4. 3.

THE Third Century.

1 WHat good man had not rather want the thing he moſt deſires, than obtain it by unlawful and irreligious means? *but mens paſſions and Gods directions ſeldome agree:* ſuch as too much attend their own ends, ſeldome confine themſelves to Gods means, *Rom.* 3. 8. 1 *Tim.* 6. 9, 10.

2 They confeſs their own weakneſs as to Truth and Juſtice, who chuſe rather to contend and conquer by force, than by Argument, *Acts* 4. 14.---17.

3 'Tis a ſin againſt Hoſpitality, to open your doors and ſhut up your Countenance; be ſweet, gracious, and free, let your looks be the Chryſtal to your Diſpoſition. Though a churl may bid all *Welcome*, yet he thinks none ſo: though he may ſay, *Eat and drink*, yet his heart is not with thee, and his courteſie ſeldome comes, but for gain or falſhood, as *Solomon* tells us, *Prov.* 23. 3, 6, 7, 8. And on the other hand, how generouſly

rously ſoever you entertain, never compel him to ſurfet, whom you invited to feaſt; nor to be drunk and loſe his own by anothers health, *Heſt.* 1.7, 8.

4. 'Tis better to be above, than but even with an enemy: He that revengeth is but even with him (*as the phraſe is*) but he that pardoneth is above him; for *ſo much as a man is better than another, ſo much he is above him*, Matth. 5. 44,---48. And on the other hand, let no man offend on the preſumption of a pardon; for he ſeems to be in love with a fault (like *Shimei*) who had rather be forgiven, than be innocent. It's better not to need, than to have a pardon.

5 All humane Reaſon is ſo intermixt with wit and fancy, that many times a man can hardly tell which is which: Reaſon hath ſo many ſhapes, colours and forms, that we know not which to take hold of; experience and events have as many: What ſhall we do then? *To the Law and to the Teſtimony*, Iſa. 8. 20. *Search the Scripture*, 2 Tim. 3. 14,---17. Eph. 4. 14.

6 As 'tis impertinent, yea meer vanity and very folly, to make a profeſſion of love to God, and yet expreſs none to our Neighbour, 1 *John* 3. 17. and 4. 20. So 'tis in vain to pretend love to mens ſouls, while we

ſhew no love to their bodies Surely no man will thank another for killing him, though he ſhould tell him 'twere in kindneſs: 'Tis worſe than he, that as a mad man caſteth Fire-brands, Arrows and Death, and ſaith, *Am not I in ſport?* Prov. 26. 18, 19. No man cares for ſuch biting Jeſts and hurtful Sports, much leſs for injurious Courteſies and killing Kindneſſes. Perſons may complement, and ſay they will do this and that (*and I know not what*) for your ſervice and welfare; but who can look for ſervice, where he finds unfaithfulneſs and violence, 1 *Sam.* 18. 25.

7 That the evil of ſin is the greateſt evil, appears by this, as well as many other arguments, that (though other evils may be complain'd of and lamented, yet) there's none to be repented of, but this of ſin.

8 A man cannot do himſelf a greater kindneſs, nor better ſervice, than to ſerve God with his beſt, his all, and to his utmoſt: For as wicked men by the evil of ſin, bring an evil reward, or reward of evil, *viz.* the wages of ſin, upon their own Souls, *Iſa.* 3. 9, 11. So they who ſerve God will find that in keeping his commands there's great reward, *Pſal.* 19. no leſs than eternal Life by the gift of God, *Rom.* 6. 23. and therefore

ſay

ſay to the Righteous, it ſhall be well with them, for *they ſhall,* yea *they ſhall eat the fruit of their doings, Iſa.* 3. 10.

9. The good man's *beſt,* and the bad mans *worſt,* lyes in *ſhall be*'s, *Iſa.* 3. 10, 11. in reverſion. Here *Dives* had nothing but his good things, but hereafter he had no good thing. Here *Lazarus* had his evil things, but afterward no evil thing. The good man when he dies takes his leave of, and departs from all evil; and the evil man when he dies takes his leave of, and departs from all his goods, *which was all the good he had.* Now he is comforted, but thou art tormented, *Luke* 16. 25. Oh 'tis a ſad thing to have ones portion of good only in this life, *Pſal.* 17. 14.

10. The things of this World, *viz.* the luſts of the Eye, the luſts of the Fleſh, and the Pride of Life (which ſome call *The Worlds Trinity*) the God which Worldlings worſhip, have many charms, and are bewitching: Many have been inchanted by the god of this World, to make this world their God; and there's no conquering, no nor avoyding the influence and force of its Philters, which work on the ſenſe, but by Faith and being ſtrong in Faith, *Heb.* 11. 25. 1 *John* 5. 4, 5.

11 Our great deſire and endeavour ſhould be to be men of truth; *true* to God and his Glory; *true* to our ſouls and their happineſs; *true* to men and all the offices of Love we owe to them; and we ſhould *owe no man any thing but love*, Epheſ. 4. 15. Rom. 13. 8. Falſhood and *Hypocriſie* is ungodly, unmanly, and unfriendly; 'tis odious to God and all men that diſcover it, and muſt needs be hurtful to them that act it; for *Matth.* 23. 33.

12 'Tis to be our Prayer and Care, not only to receive mercy from God, but to improve it for God, and return the praiſe to God, *Pſal.* 116. 12. yea, and that according to the benefits which we receive, *Pſal.* 116. 12. 2 *Chron.* 32. 25. and then 'twill be a more bleſſed thing to give than to receive, *Acts* 29 35. For thankfulneſs, and *giving God the praiſe, is the compleating and crowning of all our mercies*, without which they are ſcarce to be called bleſſings, *Pſal.* 40. 1, 2, 2. There are ſix degrees of mercy, and the *New Song* is the ſweet cloſe and glorious Crown of all.

13 A good man would gladly be preſerved, not only from miſcarriages, but miſtakes, *for they occaſion miſcarriages*, not only from preſumption, but ignorance; not

only

only from the known evil of his ways, but the unknown and undiſcerned ſecrets of his heart: and is impatient till he be ſo upright, as not only, not to commit the great tranſgreſſion, but that the thoughts of his heart, the words of his mouth, and the works of his hands, may be all acceptable to God, *Pſal.* 19. 12, 14.

14 Oh what a ſad life do they live, who live in pleaſure! Life do I ſay? No, no, *they are dead while they live*, 1 Tim. 5. 6. If we will ſay they live, we muſt ſay, that 'tis but like *Bedlams*, who (and their pleaſures alſo) are run ſtark mad: For to this purpoſe is that of *Solomon Eccleſ.* 2. 2. or elſe they are degenerated and metamorphoſed into Beaſts *Jer.* 5. 8.

15 Fondneſs is the ſickneſs of love, by which children are taught to rebel, 1 *Kings* 1. 5, 6. If it proceed not ſo far, yet they are very ill bred; for ſuch perſons (*as ſomebody ſayes*) teach their children to be Gentlewomen, before they teach them to be women; to bridle their chins more than their tongues or pride and paſſions; how to behave themſelves in a Dance, better than in Company; how to wear fine cloaths, than how to do vertuouſly: thus they are

put off (*being puft up*) with ſhew without ſubſtance. But let us learn to teach children (*to whom much reverence is due*) by word and deed, by doctrine and example, if ever we expect they ſhould prove dutiful to God and to us, and of any uſe to others while they are in the World, 1 *Sam.* 3. 13. *Tit.* 2. 4, 5. *Prov.* 22. 6. and 23. 13, 14. & 13. 24. & 19. 18. & 22. 15.

16 *He that keepeth* Iſrael *doth neither ſlumber nor ſleep, Pſal.* 121. 4. And how ſafely and quietly may they ſleep, for whom God is pleas'd to wake and watch? *Pſal.* 4. 8. & 3. 5. *Prov.* 3. 24.

17 Will-worſhip and Will-ſuffering are both bad; as is clear from *Col.* 2. 23. 1 *Cor.* 13. 3.

18 'Tis no cure of Paſſion to delay it: For that which *Athenodorus* preſcrib'd to *Auguſtus*, to repeat the Alphabet between paſſion and revenge, is but boyiſh and ſlight, as diverting the mind to a trifle; *which is only to couzen, and not to conquer the diſtemper:* 'Tis like the cure of *Empericks*, which may allay, not free a diſeaſe: 'tis beſt to pluck it up by the Roots; and how that's done, ſee *Gal.* 4. 24.

19 They diſpute beſt, and are moſt like to prevail, who uſe hard arguments and ſoft

ſoft words, *Prov.* 15. 1. and 25. 15. *John* 7. 46.

20 An hypocrite is one who ſeems to be what he is not, and would not ſeem (*nor be ſeen*) to be what he is, *Matth.* 23. 25, ---28.

21 All men offend in many things, *James* 3. 2. and many men offend in all they do, *Gen.* 6. 5.

22 If ſinners be damned, 'tis juſt with God to damn them; if they be ſaved, 'tis mercy from God, *Rom.* 6. 23.

23 VVhen the Law of God is written in our hearts to teach us, our hearts will be in the Law of God to do it, *Pſal.* 40. 8. *Heb.* 8. 10, 11.

24 If it be thy cuſtome to ſin, know that 'tis Gods cuſtome to puniſh ſinners, as *Rom.* 8. 28. 2 *Theſſ.* 2. 11, 12.

25 He that hath God for him, need not fear what any (*Man or Devil*) can do againſt him, *Rom.* 8. 31.

26 VVe can call nothing properly our own, but our ſins; for all things elſe we owe (and ſhould pay) an acknowledgment to God; yea, even for our very miſeries, they being not only leſs than our iniquity deſerves,

deſerves, *Ezra* 9. 13. but (*though of ſins procuring*) are deſign'd by God, not only to correct us for our evil, but to inſtruct us for our good, *Heb.* 12. 10. and *It greatly becomes us to bear, and concerns us to hear the Rod*, Mic. 7. 9. and Mic. 6. 9. for, *Prov.* 3. 11, 12. and *Pſal.* 94. 12.

27 Conſcience, Credit and Friendſhip, are three of the moſt valuable things in the World; but Conſcience above any, 2 *Cor.* 1. 12.

28 All Divine Writings, *viz.* the Holy Scriptures, contain more matter than words, they have an infinite (unſearchable depth of) ſenſe and meaning: but many humane Writings have more words than matter, 1 *Tim.* 1. 4. *Titus* 3. 9. 2 *Tim.* 3. 15, 16, 17.

29 Perſons intelligent and pious, will not be apt to value any Diſcourſe for witty, that cannot pleaſe the Fancy without offending the Conſcience: nor ever think it a demonſtration of a mans wit, that he will adventure to be damned to be thought one, *as they do that abuſe the Scripture*, and turn the Grace of God into Laſciviouſneſs, and are wanton, if not profane, though but in Jeſt, *Jude* 4. *Eph.* 5. 3, 4, 6.

30 Self-

30 Self-love will make us admire and magnifie any one that will admire and magnifie us, *Gal.* 4.17.

31 The beſt uſe we can make of others diſſolutions, is to prepare for our own; *and the death of others doth naturally mind us of our mortality*; which calls upon us to live well, ſeeing we die daily, and may die to day before to morrow: and if this night our ſoul ſhould be taken from us without Repentance, we ſhall not only die, but periſh, *Luke* 13. 3.

32 As for ſuch as aſpire to poſthume Glory, 'tis to be admired to ſee their ambition projecting beyond the Grave, but themſelves (it may be) ſtepping ſhort of Heaven: Oh what Fools are they, (*how much ſoever applauded for Wits*) who attempt things they ſhall never ſee, and provide torments they ſhall ever feel, *Luke* 12. 20, 21. *Pſal.* 49. 11, 12, 13. 'Twill be cold ſatisfaction, to have a name recorded and celebrated in any Book (for Beauty, Wit, Valour, Riches, *&c.*) if it be blotted out of the Book of Life, *Exod.* 32. 33. *Rev.* 13. 8. or were never Written in it; *Rev.* 20. 15.

33 They who will not do themſelves the right to practiſe Religion, ſhould not do

do Religion the wrong to profeſs it, *Pſal.* 50. 16.

34 Affected hardneſs is uſually followed and frequently puniſhed with inflicted hardneſs. The harder mens hearts are, the more they ſin; and the more they ſin, the harder their hearts are, *Heb.* 3. 13.

35 *Religion is no Book-craft, nor Paper-skill.* Man indeed may teach the Tongues, but God only the things: Man may teach the Grammar and Rhetorick, but God teacheth the Divinity of revealed Truths: Man may teach the ear, but God only teacheth the heart, 1 *Cor.* 3. 7. *Heb.* 8. 10, 11.

35 We are to do all we do to glorifie God, and to do it ſo that God may be glorified, 1 *Cor.* 10. 31. which is not by communicating any glory to him, *for that we cannot*, but by receiving his grace into us, that it may animate and act us, and thereby we be like him and pleaſe him: For *'Tis all one* in Scripture Paraſe, *to glorifie and to pleaſe God. Father, Glorifie thy ſelf*, John 12. 28. and, *Father, thy Will be done*, Matth. 26. 39.

36 Light, fooliſh and idle talk, hath nothing of weight in it, unleſs it be, that 'tis a burden to the hearers; and *ſuch men do beſt at laſt*, viz. when they make an end of talking,

talking, *Eph.* 4. 29. *Prov.* 30. 22. and 29. 11. *Eccles.* 10. 12,---15. *Prov.* 26. 7,9. *Eccl.* 7. 5.

37 Time and leisure is not given to any man, that he might do nothing, or (*which is worse*) that they might do evil, but that they might do good and well, *Psal.* 90. 12. *Eph.* 5. 15,16. As for Sports and Pastimes, the best of them come so near to idleness, and the worst of them to vice, that as the one is not to be allowed any, so the other no considerable part of our time, *Eccl.* 9. 10. and 11. 9. and 12. 1.

38 Many men live as if they had no souls to save, or at least, as if they had no mind to save their souls, *Prov.* 8. 36. which some read (*spernit animam*) he despiseth his soul, as if 'twere good for nothing but to be damned: and as we read it, 'tis to shew, that sinners do nothing but wrong and undo themselves; they are *Felones de se*, self-murtherers, *Luke* 12. 20, 21.

39 Some men (and some called *Gentlemen*) scorn to pray to God, as much as to beg of men, *Job* 21. 13, 14, 15. And some care for only so much Religion, as will save their credit in this World, and not their souls in the other World: Vertue and Godliness (they think) are good names and words,

words, but they will have no acquaintance with the things, 2 *Tim.* 3. 5.

40 Some men instead of laying up their treasure in Heaven, lay up and place heaven in their treasure, *Luke* 12.20,21. They make Gold their God, *Job* 31. 24. yet (it may be) can be content to hear of honouring God, so long as 'tis not with their substance, *Prov.* 3. 9.

41 Without Gods assistance, we can do nothing, *John* 15.5. 2 *Cor.* 3. 5. and without Gods blessing, all we do will come to nothing, 1 *Cor.* 3.7.

42 We should rather heal than discover, yet rather discover than flatter the vices of them with whom we converse, *Gal.* 2. 14.

43 We should so speak, as that none may be the worse, but all the better for hearing us; that all may be brought to the love of goodness and hatred of sin, by our discourse, *Eph.*4.29. *Col.*4.6.

44 Tis very *hungry-wit* that can feed on such *nauseous diet*, as deridingly to discourse of, and rejoyce at, other mens infirmities or calamities, yea though they be enemies, *Prov.*23.17. *Job* 31.29. *Prov.*17.5. *Psal.*35. 15. And 'tis very *dwarfish wit*, base, low, and sordid (like that of *Ziba*) which cannot

not tell how to advance it ſelf, but by trampling on others reputation, 2 *Sam.* 16. 3.

45 When riches increaſe, we ſhould not be affected with them; nor when they decreaſe, ſhould we be afflicted for them: *Tranſports and Torments are equally to be avoided.* A man ſhould never loſe the ſerenity and calmneſs of his mind, either in enjoyments or in diſ-appointments, in gains or loſſes. How and where to learn it, ſee *Phil.* 4. 11, 12, 13.

46 He hath not ſpent his life ill, who hath learned to die well: in order to which we muſt above all endeavour that our ſins may die, and we may ſee them dead before our ſelves, 1 *Cor.* 15. 55, 56, 57.

47 He can never live contentedly, that fears to die. It's no great thing to live, ſlaves and beaſts can do that; but 'tis a great thing to live and die well, 2 *Tim.* 4. 6, 7.

48 It's a good and cheap time to die in, when to live is rather a burthen, than a bleſſing; and there is more evil in life, than good: and indeed *there are many things in life, worſe than death*; beſide our ſins, our ſickneſſes, and ſometime phyſick too, that many times we undergo many deaths to avoid

void one: but yet *'tis beſt to ſubmit to God both for time and way*; and 'tis our duty to live and uſe good means to live as long as we can, that we may bring glory to God, whether by doing or ſuffering, *Iſa.* 57.1. *Phil.* 1. 21, --- 25.

49 The beſt way never to be croſt in our deſires, is to make Gods Will our own: by this we ſhall never miſs of having our own free choice in all things, *Matth.* 26.39. and we ſhould never ſay (*Fiat voluntas mea, niſi quia tua*) our will be done, but only as and becauſe 'tis Gods, *James* 4.15.

50 Obedience and well-doing is the good mans wages as well as work; and he will be doing good, though he do good for nothing elſe: and they who do not good, are (as we ſay) too good, that is *ſtark-naught*, and good for nothing at all, *Pſal.* 14. 4, 5.

51 The pain of getting, the care of keeping, and fear of loſing, takes away much of the comfort of having riches: See *Solomons Eccleſiaſtes.*

52 He is the true Gentleman, who is Gods Servant, the Worlds Maſter, and Sins Conquerour, *Heb.* 11.25.

53 'Tis cold comfort to ſee ones enemy in a bad, and not ones ſelf in a good condition;

tion; that he is miſerable, and we not happy: which we can never be, if our ſin be not ſubdued, as well as (*and which is the worſt of*) our enemies. 'Tis to be baſe, to conquer men, and be conquered by luſts, *Prov.* 16. 32.

54 Man made ſin, and ſin unmakes (for it unmans, and by taking away the likeneſs of God ungods) man: or man doth ſin, and ſin doth undo man, *Prov.* 8. 34. *Ezek.* 16.

55 He that is not ſo good as he may be in his preſent condition, is not like to be as good as he ſhould be in another condition: we do but flatter and abuſe our ſelves with promiſes and purpoſes of what we will be, while we neglect to be what we ought, *Eccleſ.* 9. 19. *Deut.* 5. 27, — 29.

56 He that doth not do good for Gods-ſake in a time of proſperity, is not like to ſuffer evil for Gods-ſake in a day of adverſity: and ſo backward, *Job* 2. 10. *Eccleſ.* 7. 14.

57 Ambition is never quiet, but reſtleſs and incroaching, crying like the Horſeleech, Give, Give: at firſt it longs to be next the beſt, then to be equal with the beſt, and then to be chief above the beſt: and

what it ends in, may be obſerved in *Abſalom*, *Haman*, and *Julius Cæſar*, &c. They that will by unlawful means climb higheſt, are like to fall loweſt: for *Pride is the Uſher to a Fall*, *Prov.* 16. 18.

58 Friends uſually fail them that fly, as either ſuſpecting the perſons and their cauſe, or fearing what they may ſuffer for their ſakes, 1 *Sam.* 21. 1. 1 *Sam.* 29. 4, 5.

59 Man is not onely born, but newborn to trouble, *Matth.* 16. 24. 2 *Tim.* 3. 12.

60 It's too uſual in proſperity to forget the threatnings, *Hoſ.* 2. 13. and in adverſity to forget the promiſes of God, *Iſa.* 49. 14, --- 17.

61 Many times when men come to a *We will*, God comes to a *You ſhall*: the judgement is as their ſin: and God is as much ſet on his will for judgement, as men are ſet on their will for ſin, 1 *Sam.* 8. 19. *Hoſ.* 13. 11. *Pſal.* 109. 17, 18.

62 Worldly men are for the rudiments of the World, becauſe they bring in the things of the World, and cry out, Great is *Diana* of the *Epheſians*, becauſe ſhe brings no ſmall gain unto the Craftſmen, and by which they have all their wealth, *Acts* 19. 24,

24, 25, 28. Hence 'tis that the *Pope* prevails more than a General Council, becauſe he hath Places and Preferments to beſtow, and they have none, 1 *Tim.* 6. 3, 4, 5.

63 'Tis made a queſtion by ſome, which is better, the War that brings Peace, or the Peace that brings War? but ſurely, we ſhould endeavour to have Peace with God and all men, and to VVar with nothing but the Devil, the Fleſh and Sin, *Eph.* 6. 12.

64 Though men may pluck my heart out of my bowels, they ſhall never pluck the truth (nor the love of it) out of my heart, was the ſaying of (and becoming) a *Martyr.*

65 If the VVord of God ſlay not the ſin of man, yet 'twill ſlay the Man of Sin, 2 *Theſ.* 2. 8. and the man that goes on in ſin, *Hoſ.* 6. 5.

66 God made man to ſerve him, and he that ſerves God is a made man: for Godlineſs is the making (the enriching and exalting) of a man. *A man is made for ever, when he is new-made,* 1 *Tim.* 4. 8.

67 If Gods Precepts be far from our hearts, his Ear will be far from our Prayers, *Prov.* 1. 28.

68 Sleep, which is the Shadow of Death,

is the Nurſe of Nature, the *Parentheſis* of our Cares, Griefs, and Troubles; and Death is the *Periodus*, the full ſtop, point, or end of them all, if we die in the Lord, *Rev.* 14. 13. The Reſurrection is the beginning of a new Verſe, or *Paragraph*, yea of the whole Tract of Eternal Life, to the Children of the Reſurrection, *John* 5. 29.

69 Though it be a miſery to have a ſinful heart, yet 'tis a mercy to ſee it ſo; for *Conviction is the firſt ſtep to Converſion*: and though there are many vile enough (as to their ſtate) to be damned, yet there are but few vile enough (as to their ſenſe in their own eyes) to be ſaved, or to cry out, *What ſhall I do to be ſaved? Acts* 2.

70 The Profeſſors of and Pleaders for merit, would be loth to uſe ſuch arguments before God in Prayer (*which is a little day* (or the emblem of the Day) *of Judgement*,) before God, as they do in diſpute, before Men: as, *I am worthy for whom thou ſhould'ſt do this.* Though ſome did plead it for the man, yet the man durſt not plead it for himſelf, as *Luke* 7. 4, with 7.

71 There's not ſo great a difference, between the higheſt Saint in Heaven, and the loweſt Saint on Earth, for 'tis but (*gradu*)

in degree; as there is between the loweſt Saint on Earth and the higheſt Man (if but a Man) on Earth; for 'tis (*ſpecie*) a difference in kind, *Prov.* 12. 26. and God loveth the loweſt Saint, more than the higheſt Angel doth love God.

72 VVhen Chriſtians goods are ſpoil'd and taken from them for Chriſts ſake, Men take what is not, but God what is his own: and yet he will place it to their account, and reward them abundantly, if not in this Life, yet in that to come; if not in kind, yet in kindneſs, which is infinitely better, *Heb.* 10. 34. *Matth.* 19. 29.

73 It might be juſt with God to make them go naked for want, who go naked for wantonneſs; and to ſuffer them to be beſpotted with the Name of proud, *&c.* who beſpot themſelves for the fame of beauty: and though charity command me to believe, that ſome women which hang out ſigns, will not lodge ſtrangers; yet theſe *Mock-Gueſts* (as one calls them) ſeem guilty of tempting others to tempt them, *Geneſis* 38. 14, 15, 16. *Prov.* 7. 15, 16, 17.

74 'Twere to be wiſht there were more and fairer proportion between Profeſſion

and Practice; That men would do as they ſay; and not only talk of, but walk in Chriſt and the Spirit: and not only adorn themſelves, their houſes, and their books, with fine, gay and golden clothing, hangings, and covers: but that they would adorn the inner man with a meek and quiet Spirit, and the outer man with Good VVorks, and by both the Doctrine of God our Saviour; *for he is a very piteous Chriſtian, who in words confeſſeth, but in works denieth Chriſt*, *Gal.* 4. 25. *Col.* 2. 16. 1 *Tim.* 2. 9, 10. 1 *Pet.* 3. 4. *Titus* 2. 10. and 1. 16. How can he be true to the VVill of God, that's falſe to his own word?

75 VVicked men do not only depart from God, but bid God depart from them, *Job* 21. 14. but wo unto them, when God takes them to their word, *Hoſ.* 9. 12. and when they ſhall hear that *dreadful Sentence*, *Depart from me ye curſed*, *Matth.* 25. 41. Sin and damnation have one Name, *departure from God*.

76 We have great reaſon to acknowledge our beholdenneſs to God, for the time that is paſt, and *as great* to own our dependance on God, for the time to come: and are by both hugely and ſtrongly obliged to glorifie God, *Dan.* 5. 23.

77 Think-

77 Thinking-time, *if well improved*, may be ſome of our beſt time, and we may be in good company when alone. There is a Story of a Gentleman, who on his Death-bed laid this one command upon his wild ſon, and engaged him to the performance of it by a ſolemn promiſe, *viz. That he ſhould ſpend ſome time every day in retired thinking*, but left him at liberty to think on what he would: Being under this promiſe, and having this liberty, he addreſſes himſelf to perform the one, and enjoy the other; one day recalling his paſt pleaſures, another contriving new delights; but at length becomes inquiſitive after his Fathers deſign and end, in requiring this penance: He knew his Father to be a wiſe and good man, *and therefore concluded his deſign to be ſo too*; that his intent could be no other, but to bring him to conſider his wayes, and whither they tended, and what would become of him if he were not religious, but ſhould live and die in his ſin: which was by a divine hand ſet ſo home, that he was reſtleſs till it was made effectual to his becoming a new man. Happy Command! happy Promiſe! happy Performance! happy Time! happy Employment! happy Succeſs! Some body hath a ſaying, that

Consideration is half Conversion, and that a considerative person is not far, nor is like to be long from the Kingdome of Heaven. The great complaint God makes of men, is this, that they are not men, *i. e.* rationally considering and reflecting on their wayes, *Isa.* 1. 3. and 44. 19. *As if 'twere impossible for men to act sinfully, if they would act rationally*; and therefore calls on them to shew themselves men, *Isa.* 46. 8. When the Prodigal came to himself, he quickly went to his Father.

78 When men (as the Apostle *Paul* doth often) use *Hyperbolies* in speaking of Grace and Glory, it makes the highest of them, but seeming ones: for they are a Theme, on which 'tis easie for a man to speak much, but impossible to speak too much, or well enough; there's want in the words that are, and want of more words than there are, to tell us the All of Grace and Glory, *Eph.* 3. 18, 19. and 3. 8. 2 *Cor.* 4. 17. 1 *John* 3. 1, 2, 3.

79 Of the two, Promises bind Faith more than threatnings do; and we should ever be (*as God is*) more ready to promise than threaten, and to perform them, rather than execute these, *Psal.* 103. 8, 9.

80 He muſt be of a very weak underſtanding, or very perverſe Will, who is ſo illogical, as to conclude from the ill practiſe of men profeſſing a good Religion, that the Religion is bad; and will not *diſtinguiſh between Fact* and *Faith*, Practiſe and Principle: and ſo is he that will give way to ſuch inconſequential reaſonings, as to conclude from one bad, or ſome bad, that all are ſo: That becauſe *Judas* was a Traytor, none of the Diſciples were true, faithful, and honeſt. 'Tis impertinent and abſurd, to ſay, *This is their Religion, and they are all alike.*

81 Conſcience is a Deputy-God (as *Moſes* was made a God to *Pharaoh*) 1. To declare the Will of God. 2. To inſtigate to the doing thereof: And 3. To bring Plagues and Terrors, if it be not obeyed, *Rom.* 2. 15.

82 To ſin is *humane-like*, to grieve for't is *Saint-like*, but to perſevere in, and to boaſt of it, is *Devil-like*. John 8. 44.

83 Every ſin tranſgreſſeth Gods Command; but they who prefer the Traditions of men before the Commands of God, do make his Commands of none effect, *Matth.* 15. 6, --- 9. and *Mark* 7. 7, --- 13.

84 A man may conceive more in an hour, than all the greateſt of Kings or Emperours did ever enjoy; as Rocks of *Diamond*, Heaps of *Pearl*, Mountains of *Gold*; but 'tis impoſſible to think what God is able to do, or to conceive what God will do for them that love him, *Eph.* 3. 20. 1 *Cor.* 2. 9.

85 'Tis not the Faith of ſenſe, which is ſeeing, nor the Faith of Reaſon, which is knowing, but the Faith of Revelation, which is beleeving, that the Goſpel requires, *Heb.* 11. 1. *John* 20. 31.

86 Where there is not quiet in paſſive Obedience, the ſincerity of active may be doubted. *Job* 4. 3, 4, 5.

87 We ſhould look to it, that we be gracious, as well as vertuous, and not only be conformable to the dictates of Philoſophy, but of Divinity: We ſhould do good, not only for others ſake, or our own ſake, or Vertues ſake, but for Gods ſake. We then do well, (and ſhall hear it ſaid, *Well done good and faithful ſervants*) when the good we do is from the love of God as the Principle, 1 *John* 5. 3. by the Will of God as the Rule, *Gal.* 6. 16. and to the Glory of God as the End, 1 *Cor.* 10. 31.

88 Some men are ſo impudently wicked, that though they take Gods Name into their Mouth, yet they hate to be reformed; and becauſe God is ſilent, they think he gives conſent, and that he is ſuch an one as themſelves, *Pſal.* 50. 16, ---- 21. that God is as much a lover of ſin as they are: for *Mal.* 2. 17. they ſtick not to ſay, *Every one that doth evil, is good in the ſight of the Lord, and he delighteth in them:* or, *Where is the God of Judgment?* and *Becauſe Judgment is not executed ſpeedily, therefore their heart is fully ſet to do evil*, Eccleſ. 8. 11. *God is ſcarce known or acknowledged, but as he is a God of Judgment*, Pſal. 9. 16. Now ſeeing nothing elſe but Judgment will convince them, hence it is that *David, Jeremiah, &c.* do ſo often pray for Judgment on the wicked, *viz. that they may know they are but men*, Pſal. 9. 20. *that they may ſeek thy Name, O Lord, that they may know, that thou whoſe Name is Jehovah, art moſt High over all the earth*, Pſal. 83. 16, 18. They pray for evil to do them good, and ſeem to curſe them that they may be bleſſed: *For ſuch curſings are not the imprecations of their ſpirit, but the predictions of Gods Spirit*, to ſignifie, not what they deſire may be, but what God threatens ſhall be, their condition, if they perſiſt in their

ſin, and what they deſerve for having ſinned. They that call for fire from Heaven, know not what ſpirit they are of. Bleſſe and curſe not, yea bleſſe them that curſe you, and pray for them that deſpitefully uſe you, and perhaps both they will be, and you will ſpeed, the better, *Matth.* 5. 44, 45. *To curſe any perſon or thing paſſionately, is an infirmity at leaſt, but to do it maliciouſly is impiety at the beſt.*

89 No man can poſitively and infallibly ſay what God will do with the Man of Sin, as to the particulars of his puniſhment, or the time of it; nor how God will recover the World from under the power of *Antichriſtianiſm*: 'Tis to be wiſht it may be (and ſome believe it will be) by the Sword of the Spirit, *the Word of God*, rather than by the Sword of War and the wrath of man; by converſion, than by confuſion, *by turning hearts, than by taking away lives.* Surely next to ſin, nothing can be more croſs and dreadful to a Chriſtian Genius and Spirit, than war. *'Tis ſad to think of fighting and dying, but ſadder to think of damning.* I ſhould be very jealous of, and angry with my ſelf, ſhould I find an inclination to pleaſe my ſelf in the ruin, the death, *eſpecially in the damnation* of any perſon: and I

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am pretty confident, that if it might paſſe according to the Votes of good men, they would all wiſh and pray, that no one perſon might ſin any more or periſh for ever: and whatever ſhakings yet remain for this world, till the Judgment Day, that they may begin and end only in holineſs, and be managed with a meek and quiet Spirit, *Iſa.* 2. 4. *Hag.* 2. 6, 7. *Jam.* 3. 13, --- 18.

90 To hold Communion with men that are ſinners, and not to have Communion with their ſins, is *an excellent ſociable ſpirit*: To extend it where the Rule commands, and deny it where the Rule forbids, qualifies us to converſe with God and Men, 1 *Cor.* 5. 9, 10, 11. *Eph.* 5. 6, --- 17. 1 *John* 1. 3, --- 7.

91 If we have not been thankful for great mercies, God may and ſometime doth take them away, that he may bring us to have a great value, and to be thankful for the leaſt of mercies, *Lam.* 3. 22. 2 *Kings* 20. 16, --- 20.

92 The heart may be (*allowably*) toucht and feel, when objects of fear and grief preſent themſelves to, and are upon us. *God allows us to give Nature its due, provided we deny not him his due.* Our bleſſed Lord and Savi-

Saviour was ſenſible of ſuch things, *Heb.* 4. 15. and without it a man ſhould be not only a *Stoick*, but a Stock; and 'twould be no exerciſe or trial of grace, if matter of grief and fear were not perceived and felt, *Heb.* 12. 11.

93 God reſted not from his work of Creation, till man was made; nor can man reſt from his purſuits after the Creation, till God be enjoyed, *Pſal.* 73. 25. *Feciſti nos Domine propter te, nec acquieſcimus donec ad te perveniamus*, ſaid St. *Auſtine*; thou madeſt us for thy ſelf, O Lord, and we are not quiet till we come unto thee. And 'tis only in the God-Man Chriſt Jeſus, that God is, and we can be well pleaſed.

94 Love is the fulfilling of the Law, Faith the fulfilling of the Goſpel, and both the fulfilling of Chriſtian Religion, *Gal.* 5. 6.

95 It is as clear by Scripture-light that Chriſt is God, as 'tis by Natures-light, that there is a God, *Rom.* 9. 5. *Pſal.* 14. 1.

96 Though they that write or ſpeak of the Holy Scripture, may decline a Rhetorical ſtyle; the ſubject needs but few of its Ornaments, as not neceſſary; and rejects many as indecencies, miſ-becoming the Maje-

Majeſty of ſo ſacred a thing, 1. *Cor.* 2. 1, —— 5. and *verſ.* 13. yet this great Apoſtle, that he might gain upon, became all things to all men, as being debtor to the wiſe and to the unwiſe or unlearned, *Rom.* 1. 14, 15. and therefore we find him not only *diſputing* ſtrenuouſly, and contending earneſtly for the faith, *Acts* 17. but uſing a flowing *eloquence*, and the flowers of Rhetorick very often, and ſometimes quoting their *Poets* too.

97 Through want to be deſtitute, or through will to deprive our ſelves of food and raiment, is the one our miſery, the other our folly, not any Mortification; which is not in denying the body neceſſaries, but in abridging it of its irregular ſenſual appetites, *Col.* 2. 23.

98 Were the Scriptures ſufficiently underſtood, they would be highly venerated: and they that would keep others from reading of them, do (as *Saul* by his raſh adjuration) with-hold them from eating that honey, which being taſted, did not only gratifie the Palate, but enlighten the Eyes, *Pſal.* 19. 7, --- 10.

99 There's great difference between doing and being obedient to the Will of God; *The ground of Religious obedience is, becauſe God*

God commands the things to be done, more than that they are good in themselves: Doing a thing because most suitable to Nature, or because it pleaseth us, speaks Morality; but doing it because God commands it, and to please him, speaks true Religion and the Obedience of Faith, *Matth.*7. 21,22,23. 1 *John* 3. 21, 22.

100 When men have sin'd, how pleasant soever they may taste it, yet they will feel it lie so cross *and scurvily* in their breasts, that they will take no pleasure to look into themselves, or be sensibly prickt and pain'd, if they have the hardiness so to do, *Gen.* 4. 13. *Job* 20. 12, --- 14.

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Fourth Century.

1 MAny persons that at first believed in Christ but upon report, are afterwards (*by better acquaintance*) brought to believe on him on his own account, *John* 9. 39,---42.

2 Is it not more truly honourable and glorious to serve that God, who commands all the World, and will crown his Servants with glory; than to be a slave to those passions and lusts, which put men upon continual hard service, and torment them for it, when they have done? *Mat.* 27. 3,---5.

3 Two things should be much laid to heart by us, *the sin of our Nature*, Psal. 51.5. Rom. 7. 24. and *the Nature of Sin*, 1 John 3. 4.

4 If we come to Christ, he will not cast us out, *John* 6. 37. but if we do not come to him, we cast away our selves, *Prov.* 8. 36. *John* 8. 24.

5 The Commands of God shew us what our power was, what our duty is, and what our prayer should be: *Da quod jubes, & ju-*

be quod vis, Give us Lord to do what thou commandeſt, and command us to do what thou wilt, *Pſal.* 143. 10.

6 The Work of Creation is called but the Work of Gods Fingers, *Pſal.* 8. 4. or his Hands at moſt, *verſ.* 6. and 19. 1. but the Work of Redemption is wrought with his Arm, *Luke* 1. 51.

7 The perſons who are recorded to have been eminent in one particular Grace, have yet miſcarried in not acting according, but contrary to that Grace: As *Abraham* for Faith, yet denied his Wife from Unbelief: *Moſes* for Meekneſs, yet excluded *Canaan* for Paſſion: *Job* for Patience, yet how Impatient? for though he never did as the Devil ſaid he would, and his Wife tempted him to do, *viz. Curſe God*, yet he came near it, in curſing the Day of his Birth: Saint *Peter* for Courage, yet denied Chriſt, and afterward (*which was a ſpice of the old diſeaſe*) he diſſembled for fear, *Gal.* 2. 12.

8 When a *Manichee* contended with Saint *Auſtine*, and cried out, *Hear me, Hear me*, the good Father anſwered, *Nec ego te, nec tu me, ſed ambo audiamus Apoſtolum*, I will not hear thee, nor do thou hear me, but let us both hear the Apoſtle: So the *Papiſts* cry out, Hear the Fathers, hear the Fathers; but

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we may answer, Let us hear the *Apostles* and *Prophets*, who were the grand and great Grand-Fathers, *Ephes.* 2. 20.

9 Man-fallen is man inverted, and turned clean contrary to what he was: his love is where his hatred should be, his glory where his shame, *&c.* He accounts strictness a sin, and sin a bravery, *Tit.* 3. 3. *Phil.* 3. *Col.* 1. 21. So that we may exclaim as one doth, *Good God!* Whither is man fallen! at first we practise sin, then defend it, then boast of it; 'tis at first (perhaps) a burthen, then a custome, and then a delight: but at last 'twill be a hell! as in *Cain* and *Judas.*

10 They are both deceived: (1) Who say, no matter how we believe, but how we live; and (2) They who say, no matter how we live, but how we believe: The truth is, *We must believe and live in the Truth, or else we shall not be saved* by the truth, 2 *Thes.* 2. 10, 11, 12.

11 Gods love to his, will not suffer him to depart from them, and their fear of him and love to him, will not suffer them to depart from him, *Jer.* 32. 40. nothing shall separate them from the love of God in Christ, *Rom.* 8. 39.

12 When we are in Prosperity, we are prone to lay our hearts too near it, *Psal.* 62. 10. and when we are in Adversity, we are

as prone to lay it too near our hearts, *Pſal.* 77. 6,---9.

13 The fear of an higher Power in Heaven ſhould ballance and byas them that are high in power on Earth: *The greateſt men have at one time or other met with their match,* but the great God never met with his, *Job* 31. 13, 14. and 38. 3. and 40. 2, 8, 9. and 42. 2, 3. 1 *Cor.* 10. 22. *Acts* 5. 39. and 23. 9.

14 Books are a memory without us, and memory is a Book within us. God hath his Books too, which will be opened: happy they for whom, but miſerable they againſt whom they ſhall be open'd, *Mal.* 3. 16. *Revel.* 20. 12.

15 God declares himſelf Three Wayes, (1) By his Works to the Eye. (2) By his Word to the Ear: and (3) By his Spirit to the Heart: Bleſſed are the Eyes which ſee, the Ears which hear, and the Hearts which receive the declarations of God, *Matth.* 13. 16. and *Luke* 8. 15. but wo to others, *Matth.* 13. 13, 14. *Rom.* 1. 19, 20.

16 The New Creature is but a Creature, and though it have Communion with God, it cannot be God: *Divine it may, a Deity it cannot be.* Let them conſider it, that talk ſo madly of being godded with God, *&c.*

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17 An hard-heart is the Devils Cuſhion, he ſits ſofteſt on an heart of ſtone, 2 *Cor.* 4. 4. compared with *Epheſ.* 4. 18.

18 A Wiſe Man may learn much of or by a Fool, but a Fool (*eſpecially the conceited one*) will not learn any thing of a Wiſe man, *Prov.* 1. 7. and 26. 12.

19 Though we have learnt to call and celebrate the World and things thereof by the *great* Names of Grandure and Gallantry, by the *pleaſing* Names of Pleaſure and Prettineſs, by the *affected* Names of Honour and happineſs by the *taking* Names of Beauty and Bravery; yet we do but miſcall and flatter it, (yea abuſe our ſelves to boot) for it's proper Names are far otherwiſe: *Vanity of Vanities*, being it's firſt (*Pronomen*) and *Vexation of Spirit* it's ſecond or Sirname (*Cognomen*) as the great and ſearching *Antiquary* found them to be, *Eccl.* 1. 1, 2.

20 God will not be put off with a mouthful of good words; 'tis in vain to ſay to him *Lord, Lord,* by way of Profeſſion, Prayer, and Appeal, if we do not do his will; for though we may plead with him, and quote our many preachments, *&c.* yet he will profeſs that he never knew us, no not then when caſting out Devils, *&c.* but will bid us depart as Workers of Iniquity, even then

when we pretended to preach up Holineſs, and to caſt out the Devil and all his Works, *Matth.* 7. 21, 22, 23.

21 They mourn for ſin on the beſt account, who mourn for it as the worſt of evils, and herein the worſt, as 'tis againſt God, *Pſal.* 51. 4. and they that do ſo, will mourn for other mens ſins as for their own, for they are againſt God alſo; and it may be fear'd, they never truly griev'd for their own, who can rejoyce at other mens, 1 *Cor.* 13. 6.

22 When we make other mens ſins our own, they will make us ſmart as much as if they were our own: And we may call other mens, *our-other mens ſins*, not only when we command and counſel, or take pleaſure in their ſin, but when we do not reprove them for their ſin, and uſe all due means to prevent or remove their ſin. 1 *Kings* 12. 28, 30. 1 *Sam.* 3. 13.

23 Philoſophy and Moral Diſcourſes may teach men the Art of concealing their Vices, the way how to cut off the luxuriant branches and excreſcencies of corruption: but *the Scripture-Doctrine only teacheth the way of ſubduing and putting them to death*, by laying its Axe to the root of the Tree, the very Heart. Moral Doctrine may help to make good men, but 'twill never make good Chriſtians;

ſtians; for we are ſuch only by learning of Chriſt Jeſus, *Epheſ.* 4. 20,---24.

24 Alas! How often are many mens Vertues nothing elſe but the reſults and effects of their Vices? 'Tis Covetouſneſs makes ſome Temperate; and Ambition makes others Liberal and Juſt; nay Luſt makes ſome ſo religious as to pray, *Jam.* 4. 3. but they either aske and miſs, or elſe are puniſhed with the grant of their own deſires. *Oh what a ſorry thing is man?* how few are there that know themſelves? how often are the actions commendable, and not the man? Well-fare ſimplicity and godly ſincerity, which make not only the actions, but the perſons approved, 2 *Cor.* 1. 12.

25 Of all the ſtore of Vanities which are in the World, *Eccleſ.* 1. 2. Man is one of the greateſt, *Pſal.* 39. 5. and of all men, the Irreligious Atheiſts, who (*brain-ſick that they are*) endeavour to be worſe than they can; for they offer violence to the faculties and inclinations of their own ſouls: and wiſh that with, and ſay that in their hearts, which for their hearts they cannot ſtedfaſtly believe, *Pſal.* 14. 1. ſo that though they may have a great deal of ſecurity, 'tis impoſſible they ſhould have any ſatisfaction.

26 We ſhould be very careful to behave our ſelves ſo, as to give perſons occaſion to love us, at leaſt to give none occaſion to hate or deſpiſe us, *Heb.* 12. 14. 1 *Tim.* 4. 12.

27 What an uneaſie and ſickly condition is poor man in? full of impatiency and diſcontent! all about him is Vanity, himſelf in his beſt eſtate is Vanity, yea altogether, *Pſal.* 39. 5. Wearineſs attends not only his labour by day, but his ſleep and reſt by night: what of frights, what of dreams, what of very long lying, the man's not at eaſe in an eaſie bed!

28 The moſt laborious and principal ſtudy is to ſtudy ones ſelf, to know ones ſelf; how to live at home and converſe alone; not only company, but Books ſeduce us from it. *Meditation is a large and powerful ſtudy to them that can imploy themſelves in it.* Too many peruſe others more than themſelves (*as ſome ſtudy Humane Writings more than Divine*) 'tis more eaſie and a diverſion; and we being idle ſeek theſe things for paſtime, as if time lay heavy on our hands, and we had not imployment enough in our ſelves, *Pſal.* 4. 1. and 39. 3, 4.

29 How many different and all very poor things, do many perſons entertain and

and comfort themſelves with when they come to die; either the great Name and Eſtate they ſhall leave behind them, or the confidence of their childrens worth, or the avoiding of this lives miſchiefs, or the revenge that hangs over their heads who have been procurers of their death: *ſuch as theſe are the miſerable comforts that many men have.* But on the other hand, how many are tormented with the ſting of ſin and a guilty conſcience, with the fear of dying and ſhame of living, or with ſolicitudes and thoughtfulneſs of what will become of that and them they ſhall leave behind. *Ah how few can meet death half way, and welcome it as friend?* Surely none but they who have kept faith and a good conſcience, 2 *Tim.* 4. 6, 7, 8. How few are fit and willing to die? Surely none, but they who are in Chriſt Jeſus, *Pſal.* 1. 23. *Rom.* 14.8.

30 Here below there is no ſatisfaction for any (but diſquietment for all) but them that are of an heavenly and divine mind, who live to and hope to live with God, *Pſal.* 39.6, 7.

31 In the *Old Teſtament*, the Propheſies of the latter dayes were of good and glorious times; but *in the New Teſtament*, the

the latter dayes are foretold to be apoſtatizing and perilous; bad for ſuffering, and worſe for ſinning, 1 *Tim.* 4. 1. 2 *Tim.* 3. 1.

32 'Tis natural to own and acknowledge a God, *Rom.* 1. 19. but to own and acknowledge Jeſus Chriſt to be Son of the Living God, is ſupernatural, *Matth.* 16. 17. and to know the only true God, and Jeſus Chriſt whom he hath ſent, is Eternal Life, and this only, *John* 17. 3.

33 The very queſtions and debates about the Souls Immortality, is a proof that 'tis ſo: for as none can diſtinguiſh between rational and irrational, who have not a rational ſoul; *So none can diſtinguiſh between Mortal and Immortal, who have not an Immortal Soul.* Even ſo the controverſies that are about the Myſtery of Godlineſs, do prove *that without Controverſie great is the Myſtery of Godlineſs*, 1 *Tim.* 3. 16.

34 Books that contain pleaſure and profit are moſt likely to be lik't, at leaſt 'tis moſt rational that they ſhould: as *profiting the more becauſe they delight, and delighting the more becauſe they profit*: by this rule the Book of Books (*the Bible*) ſhould be moſt acceptable, 2 *Tim.* 3. 15, 17.

35 How poor a thing is man, and humane

mane life! The Vanities of Childhood, the wanderings and unſettlements of Youth, the Cares, if not Vexations of Married, the deſires and longings of Unmarried Folks, the diſeaſes and other ill-attendants of Old-age, make life a weariſome thing; yet few care, and fewer are fit, to die. We may cry out as he, O *Solon!* yea O *Solomon!* *Eccleſ.* 11. 1. and 12. 1. and 12. 13.

Take man in his acquired accompliſhments, as Learning, *&c.* by which one would think to find him much refined and harmonized, yet here he is *much what as he was before*, giddy, ſtraying and uncertain: There is no man, but on examination and experience muſt yeeld, that time or more exact diſcovery, hath diſcarded, often diſcredited, if not wholly diſop'nioned his former opinions; the inconſiſtency and ambulatorineſs of the age of man will evince it. *In Child-hood*, the greateſt good in our opinion was Play; *then* Pleaſure, *then* Conqueſt, *then* Honour, *then* Gain ſucceeded, confuted, and wore out each other: and if there be ſo much of detruſion and juſtling in thoſe opinions which be natural to us, how much more in thoſe that be acquired? ſo that in all conditions from his Cra- to his Grave (*where he muſt lie ere long*) man doth

doth little but diſquiet himſelf, *Pſal.* 39. 6.

36 He that hath moſt riches is moſt in debt, for he owes God, not only for what he is, but for more than he is worth, *Gen.* 32. 10. 1 *Chron.* 29. 16.

37 He that looks often on beauty, is like to be troubled with ſore eyes, *Job.* 31. 1. *Matth.* 5. 28. and (if he take not heed) with a ſinning heart, for the eye not only affects but infects the heart; as at firſt, ſo ſtill, *Gen.* 3. 6.

38 We may love him or her too too much, *but we can never love them well*, with or for whom we can be willing to ſin and venture to be damned, or at beſt to buy repentance at a dear rate: for they are woful pleaſures, that we muſt repent of or be damned for, and ſuch are all the pleaſures of ſin, *Prov.* 7. 22, 23. and 5. 7,----14. and 7. 24,---27.

39 Ever ſince *Eve* ſinned, the daughters of men (as one ſaith) have been troubled with fits of the Mother, *viz.*, *Curioſity and Pride*; and I may add, they will never be cured till they do become the Daughters of *Sarah*, 1 *Pet.* 3. 1,---6. 1 *Tim.* 2. 9,---15. As the Sons of *Adam* are cured of the bruiſe they got by his Fall, in becoming the Sons of

of *Abraham*, *Gal.* 3. 29. *Rom.* 4. 12.

40 Seeing we have lived here and muſt die, and yet live after death, and others ſucceed us when we are gone, we are greatly concerned to ſend *before us* a very good treaſure, *Matth.* 6. 19,20. 1 *Tim.* 6. 18, 19. to carry *with us* a very good conſcience, 2 *Tim.* 4. 6, 7. and to leave *behind us* a very good example, *John* 13. 15. *Phil.* 3. 17. 1 *Tim.* 4. 12.

41 *Antichriſt* is not only one that oppoſeth Chriſt, but alſo one that puts himſelf in the place of Chriſt, pretending to act for him, but indeed acts againſt him. See Doctor *More's* Idea of *Antichriſtianiſme*. There were thoſe that were called Chriſts, yet were Antichriſts, *Matth.* 24. 23, 24. 1 *John* 3. 4. 2 Ep. of *John* 7. Many called Gods that were but Idols; and accordingly there are to this day them that are called Chriſtians in Name, but are indeed *Antichriſtians*. Let Papiſts look to it.

42 In tranſgreſſing the Firſt Table we do ſin againſt God, yet may not ſin againſt man; but in tranſgreſſing the Second Table we ſin not only againſt man but againſt God alſo: and in many caſes God hath ſhewn himſelf more offended with the breach of the Second Table, than with omit-

omitting ſome duties againſt the Firſt, *Mat.* 9. 13. and 12. 7. and *Iſa.* 1. 11.---16. *and always declares them to be but pretenders to the obedience of the firſt, who are not practiſers of the Second,* 1 *John* 3. 17. and 4. 20. and is moſt ſeverely angry with them that make the duties of the firſt a Cloak for the breach of the ſecond, *Matth.* 23. 14.

43 Many men do not only chuſe Hell, but purchaſe it, as *Judas* did; they will not inherit Hell, but pay for it. They who (as *Judas*) ſell their ſalvation, buy their damnation.

44 The Iraſcible (as *Anger*, *&c.*) do more hurt than the Concupiſcible (as *Love*, *&c.*) Paſſions; theſe are indeed more ſenſual, but thoſe are more Deviliſh, *Jam.* 3. 14. 15.

45. We do not more need the zeal of generous Love, than the caution of well-adviſed Fear, which hath reſiſted as many and as ſtrong temptations, and done as great things as Love. *Gen.* 22. 12. *Heb.* 11. 17. and God that bids us love, bids us alſo fear him: both are to be exerciſed; *and they are then well imployed*, when we love to pleaſe the God we fear, and fear to diſpleaſe the God we love. Whom ſhould we fear but God, who can do moſt againſt us? or love but

but God who hath done, can and will do moſt for us?

46 Patience is an excellent temperate Grace, it was never injurious to any; but as it is happy to it ſelf, ſo it is alwayes innocent to others: *It's ambitious of nothing but Martyrdome*, Jam. 1. 4.

47 There is no valour to that of Chriſtian Fortitude, which had rather ſuffer the greateſt injuries, than to do the leaſt. *Matth.* 5. 39, ——41.

48. Nothing is unthankful but evil Angels and wicked men: For not only the Oxe knowes his owner, and the Aſs his Maſters Crib, *Iſa.* 1. 3. but (*Stories tell us of*) Beaſts of Prey, who have uſually no bowels of mercy, nor ſenſe of Juſtice, have yet a kind of ingenuity to remember benefits. Lyons have done ſo.

49 As health conſiſts in temperament, ſo the beſt way to preſerve it is temperance: And 'tis good for the Souls health alſo, 2 *Pet.* 1. 6. and as good health makes the Body, ſo a good Conſcience the Soul (and *both make the man*) happy.

50 Vain men having ſet their hearts on an earthly Beauty, idolize it with a divine love; and we may obſerve them in their courting, to run out into deifying and adoring Com-

plements:

plements : *which plainly ſhews*, that the natural inſtinct and inclination of Love aſcends to a *Divinity*. Oh therefore ſet your affections on God above, where the way of life is to them that are wiſe, *Prov.* 15. 24. For as 'tis impoſſible to look directly upwards and downwards with the eyes of the body at the ſame time, ſo no leſs to love God and Mammon, *Matth.* 6. 24. *Col.* 3. 1, 2. 1 *John* 2. 15. *Jam.* 4. 4.

51 Many perſons celebrate and admire the Vertues of them that are dead, yet cannot endure the ſame Vertues in them that are living, *Matth.* 23. 29——32. and thus *Many that were envied while they lived, have been Sainted when dead.*

52 Some that dare not make a trade of ſin, will yet make a recreation of it now and then : They love what they do not *(perhaps dare not)* practice ; they are contemplative ſinners, and play with wanton thoughts and wiſhes, *Jer.* 4. 14.

53 The Covetous live poor to die rich : but what a miſtake and miſ-ſaying 'tis, to ſay, ſuch a man died worth ſo many thouſands, when he left it all behind him! he had been rich indeed, if (in the ſenſe of the Apoſtle, 1 *Tim.* 6. 18, 19.) he had ſent it to Heaven afore-hand : *'Tis probable he died the poorer for leaving ſo much behind him :* and in-

deed,

deed, no man dies rich (unleſs rich in grace, in faith and good works, while he lived) but the rich depart as poor and naked as any, and leave their wealth to others, 1 *Tim.* 6. 6, 7, 8.

54 The Platonicks ſay, that the Soul is like a Chariot drawn with two Horſes, whereof the one (*the Rational Part*) is fair and generous; the other (*the Senſual*) deformed and reſty: but its moſt evident, that not only the inferiour Faculties, but the Superiour alſo are corrupted, otherwiſe the Inferiour could not draw them away. The mind is free, and cannot ſin, but from it ſelf, though urged and tempted by others: *Not only fleſh, but ſpirit is filthy*, 2 *Cor.* 1. 7. And the Apoſtle prayes, that they might be ſanctified, not only in body, but in ſoul and ſpirit, 1 *Theſſ.* 5. 23.

55 Grace is a *Panoply* or Proof-Armour of Defence againſt temptations and troubles, *Eph.* 6. and a Paradiſe of all pleaſure, *Prov.* 3. 17.

56 The World to come is the good mans hope, and the bad mans fear, 1 *Cor.* 15. 19. *Numb.* 23. 10. 2 *Cor.* 5. 11. And *'tis obſervable*, that there's no Religion, but hath inſtituted ſome kind of Heaven or

Hell, *places of reward and punishment*, suitable to its self.

57 Gods Word for things is the Christians Reason (and λογος signifieth both *Word* and *Reason*; for the VVord is the reason of Faith) and his Testimony is their Demonstration, *Heb.* 11. 3. No mans (αυτος εφη) saying is to be compared with *Thus saith the Lord.*

58 Pride, Envy, and Malice, is the Devils sin; and such a man as is possest of these, is possest as really as (and it may be more dangerously than) any *Damoniack*, John 6. 70.

59 Every man should be (*for God is*) no respecter of persons; for that trial can never be fair, where affection is Judg, and surpasseth (as well as passeth) Judgment, *Lev.* 19. 15.

60 The poor mans detained penny is a plague in the rich mans purse, *James* 5. 3, 4.

61 The *proud* man hath no God, *Exod.* 5. 2. *Psal.* 12. 4. The *unpeaceable* man hath no Neighbour, *Luke* 10. 29. The *distrustful* man hath no friend, *Prov.* 27. 10. but the *discontented* man hath not himself, *Luke* 21. 19.

62 If

62 If we temper not our affections, they (to be ſure) will diſtemper us: beware of them; for where the wind of temptation and the Tyde of corruption meet, 'tis exceeding dangerous, *Matthew* 26. 16.

63 *Untried Vertues are doubtful*; It may be, they that ſin not when there is none, would ſin if there were an occaſion: But Chaſtity in Youth, as in *Joſeph*; Temperance in plenty, as in *Daniel*: Bounty in poverty, as in them of *Macedonia*, 2 *Cor.* 8. 2. are *Martyrdomes* without Bloodſhed.

64 It may be ſaid of Morality, as it is of the Air; compare it with the Heavens, 'tis a kind of Earth; but with the Earth, and 'tis a kind of Heaven. Or as its ſaid of the Spirits in our bodies; compare them with the Soul, and they are but Body; but with the Body, and they are a kind of Soul. So *Compare Morality with Divinity, and 'tis but ſenſe; but with Senſuality, and 'tis Divinity*, Mark 10. 21.

65 A Chriſtian ſhould be ready *to take up* the Croſs, *to bear* the Croſs, *to embrace* the Croſs, *to love* the Croſs, yea, *to glory in* the Croſs; but ſhould never worſhip *nor adore* the Croſs of Chriſt; that is due to Chriſt,

who was crucified on the Croſs, 1 *Cor.* 2. 2.

66 Many perſons pray (as S. *Auſtin* confeſſeth he did before his Converſion) as if they were (not only unwilling, but) afraid to be heard, and hear as if they were afraid (or had no mind) to learn, and learn as if afraid to do, and do as if afraid to pleaſe God, and pleaſe too but out of fear, and fear more the evil of ſuffering than of ſin, and are afraid of ſin more as 'tis againſt them, than as 'tis againſt God, *Pſal.* 51. 4.

67 We have our *wrinckles* as well as *ſpots*; and if Chriſts waſhing us in his Blood doth beſt fetch out our *ſpots*, ſtretching us on his Croſs of ſuffering will beſt fetch out our *wrinckles*, Epheſ. 5. 26, 27. *Heb.* 12. 10.

68 Some things God teacheth us, not by Example, but by Command (*as all bodily Vertues*, if I may ſo call them) other things he teacheth us by Command and Example alſo (*all ſpiritual vertues*, as Love, Holineſs, *&c.*) in obeying them we are his Servants, but in following theſe we are his children, *Eph.* 5. 1. So on the other hand, there are ſome ſins, which the Devil doth not act, but command (as Riot, Intemperance,

perance, *Bodily ſins*) in theſe men are but his ſlaves, *Eph.* 1. 2. 2 *Tim.* 2. 26. but other ſins he not only commands, but acts too (as Pride, Envy, Malice, *ſpiritual wickedneſs*) in theſe men are his children (*as like him as any thing*) and not the leſs like him becauſe his ſons, but the more, *John* 8. 44. 1 *John* 3. 10.

69 Conſidering every man his own and other mens miſcarriages, we may reaſonably conclude, that mans righteouſneſs is by Faith, and not by innocency, *Phil.* 3. 9.

70 We are bound no further (as to our ſelves) than to be wiſe and harmleſſe, *Matth.* 10. 16. Events are out of our hand, and ſhould be out of our care (*Chance is to trouble only them th at ſtand upon chance*) and theſe two have in all Ages proved more prevalent at the long run, than proſperous ſucceſſes; which may ſometimes be the Dowry, but never the Inheritance of imprudent and improvident perſons, *Prov.* 1. 32. Beſide, if theſe two ſeem at any time to be without Gods Protection, they will never be without his bleſſing, *Phil.* 1. 27, 28.

71 Our very will is a direct ſtate of imperfection, for *it ſuppoſeth weakneſs of reaſon,*

and of love, to be at liberty to chooſe good and evil: 'Tis a mercy that we may chuſe good, but a miſery that we will chuſe evil, *Jerem.* 6. 16.

72 'Tis no denial of favour to us, but a gracious vouchſafement, that God will ſhew us but his back-parts, *Exod.* 33. 20, 23. for we cannot ſee his face and live: *all exceeding great and glorious ſights are but oppreſſions to us.* If we cannot behold the face of the Sun and gaze on it, but to the blinding of our eyes; how much more would it put them out, if God ſhould let out his full glory and light upon us! and truly as that is a kindneſs to us, ſo 'tis, that God will ſhew us but the back-parts of our ſin, (*enough to humble us*) for we could no more look them than God in the face and live: As God would aſtoniſh us to death with his (*to us now inviſible*) glorious beauty, ſo ſin would fright us to death with its ugly deformity, *Rom.* 7. 9.

73 Some men have committed ſuch ſins, not only as they never thought they ſhould, but as they have proteſted againſt with abhorrency and ſcorn; witneſs *Hazael* and *Peter*: 'Tis good therefore to watch and pray, leaſt we enter into temptation; to diſtruſt our ſelves, and to be humble, leaſt

God

God ſhould leave us (as he did *Hezekiah*) to try us, that we might know all that is in our hearts. There have been men alſo who have done more for God, and acted grace beyond what perhaps they thought they ſhould, as *Abraham* in offering his Son; and others who have ſuffered more than ever they thought they ſhould be able to endure, as Mr. *Saunders* the Martyr: ſo that as 'tis good to diſtruſt our ſelves, 'tis good to truſt God, and wait for grace from him to our ſeaſonable relief, *Heb.* 4. 16. *Phil.* 4. 11, 13. 2 *Cor.* 12. 9. yea, his grace is not only ſufficient for us, but enables us to act more good than we take notice of in many things: but God knows it and will make it known, *Matth.* 25. 35. --- 40. From whence we may learn this alſo, that *the goodneſs which we ſhew to them that are Chriſts, extends further than we think for, even to Chriſt himſelf*, as he is pleas'd to reckon it: ſo that to *Heb.* 13. 2. *Be not forgetful to entertain ſtrangers, for thereby ſome have entertained* Angels *unawares*; I may add this alſo, ſome have entertained Chriſt Jeſus, though unawares.

74 The forwardneſs of Childrens inclinations to ſin, appears by their readineſs to act it *before 'tis taught them*, and by

their early learning the ſin that's taught them *before they know what 'tis*: how eaſily they act *pride* by ſhewing and by being ſhewn, where they are fine; and *revenge* by giving a blow to ſtrike another with; and *lying*, not only by denying, but excuſing their ſin, and putting it off (as *Adam* did) to others; as, 'twas not I, 'twas ſuch an one: as they are begot and brought forth, ſo they act in the Image of ſinful man, *Pſal.* 58. 3.

75 There is a kind of omnipotency in grace, for it effects the reſurrection of them who were dead in treſpaſſes and ſins, *Eph.* 2. 1,---6. and not only Chriſt that ſtrengthens, but the perſon *(through Chriſt ſtrengthening of him)* that is ſo ſtrengthened can do all things, *Phil.* 4. 13.

76 How many (alas!) chuſe rather to be wicked which is their ſin, ſhame, and puniſhment, than to be good which is their duty, reward and glory, *Pſal.* 19. 11. *Phil.* 3. 19.

77 To be wiſe below what is written, is to be but poorly wiſe; but to be wiſe above what is written is to be richly fooliſh, 1 *Cor.* 4. 6.

78 Contentment is *the Elixar and Quinteſſence of Happineſs*, the Philoſophers Stone that turns all into Gold: The Chriſtians

Grace,

Grace, which makes every condition good, *Phil.* 4. 11. *The poor man is rich with it, and the rich man is poor without it* : This alwayes makes a man as rich as he desires to be; and certainly he knows not what he asks, that demands more, 1 *Tim.* 6. 6, 8.

79 Where ever we live, we may and ought to live well, though we suffer evil. There were Saints in *Nero's* House, *Phil.* 4. 22. And *Antipas* lived and died well, even where *Satans* Seat was under his very Nose, *Revel.* 2. 13.

80 'Tis a clear, *but a sad sign*, that though persons sit under the use, yet that they are not under the power of Ordinances, while they abide under the power of corruption, *Gal.* 4 20. *Ezek.* 33. 31.

81 'Tis good to be civil *to all*, useful *to many*, known *to few*, enemy to none, and friend to what is next to none, *to one* or two, or three at the most, and they need be wise, for

Though every thing may love, yet 'tis a rule,
He cannot be a Friend that is a Fool.

82 Many have wit enough to use, if they had but wit enough to use it well: or some men

men have good wits, if wiſe men had them in keeping: but ill-uſed wit (or *playing the fool in wit*) is worſe than folly, *Jerem.* 4. 22. *Iſa.* 5. 20, 21.

83 In the *Creation* God is a God without us; in *providence*, he is God above us; in the Law, a God againſt us; in *Himſelf*, inviſible to us; but in and only in *Chriſt Jeſus* he is *Immanuel*, God for us and God with us, *Matth.* 1. 23.

84 The Spouſe of Chriſt hath the priviledge of being under *Covert-barn*; ſo that if *Satan* will enter an Action, or commence a Suit againſt the Spouſe, it muſt be entred againſt Chriſt her Husband, who will certainly Nonſuit and Caſt the Devil, *as he hath often done*: So that though the Devil be the Accuſer of the Brethren, yet Jeſus Chriſt is their Advocate: and his Interceſſions and Pleadings for them prevail more with God, than the Devils Accuſations and Impleadings of them, *Rom.* 8. 31,----35.

85 The King-Prophet *David*, ſaid, that he ſhould not be aſhamed when he had reſpect to all Gods Commandments, *Pſal.* 119. 6. but alas! of how many may we ſay, that they are aſhamed to have or to

ſhew

ſhew reſpect to any of his Commandments!

86 As Jeſus Chriſt the righteous is the believers Lord, ſo alſo he is the Lord their righteouſneſs, *Jer.* 23. 6. 1 Cor. 1.30.

87 Nothing but the wounds and the blood of Jeſus can heal the wounds of conſcience, or a wounded ſpirit, *Iſa.* 53. 5. *Luke* 4. 18. 1 *John* 1. 7.

88 Bleſſedneſs and Salvation is annexed to many things, *Matth.* 5. *Heb.* 6. 9. becauſe ſome can better diſcern one qualification than another; but *whoever will be bleſſed or ſaved, muſt bring* his Ticket with him, *one or other thing to which Salvation is annexed.*

89 'Tis an ill ſign not to be chaſtened, and a worſe not to bear chaſtening, *Heb.* 12. 7.

90 'Tis poſſible for a man by ſtrength of memory to remember all or moſt of what he hears at a Sermon, and yet to be (*for all that*) a forgetful Hearer, *James* 2. 22,---25.

91 If any man believe he knows enough, as yet he knowes nothing as he ought to know, 1 *Cor.* 8. 2. *being ignorant of his own ignorance*: 'tis true we may quickly have knowledge enough to make us inexcuſable, *Rom.* 1. 20. but never too much to make us better, 1 *Cor.* 8. 1, 2, 3.

92 God

92 God, though he be abſolute Lord, yet is pleas'd to annex reaſons to his Precepts, that he may draw us to obedience with the cords of a man, *Hoſ.* 11. 4. and alſo to teach the moſt mighty, to rule by reaſon and not by will only, for the Almighty God doth ſo, *Epheſ.* 1. 11.

93 Divine Authority is to ſway us above our reaſon, yea reaſon teacheth us that God is to be believed and obeyed in the things for which we can ſee no reaſon but this (*which is a great one*) that he tells us and commands us ſo: and hence it is that the Lord hath ſo ſeverely puniſh't mens tranſgreſſing poſitive Laws of Divine Inſtitution, called (by the *School-men*) Voluntary Precepts: for in commanding them, Gods abſolute Authority, and in obeying them mans obedience moſt clearly appears.

94 'Tis obſerved by the Lord *Verulam*, that there was never a miracle wrought to convert an *Atheiſt*, becauſe the Light of nature might have led him to confeſs a *Deity*; but many have been wrought to convert Idolaters and ſuperſtitious perſons, becauſe no light of nature declares the true Worſhip and Will of God.

95 All thoſe things which we make ſo much

much of, are but Mortality upheld by ſenſe and fancy, for a few minutes: they are rather ſeen than felt, courted than enjoyed; and many times prove like baggage to an Army, *Impedimenta Victoriæ*, the hinderances of Victory, *Matth.* 19. 23.

96 Some deſire to know, only to know, that's *Curioſity*; ſome that they may be known, that's *Vanity*; ſome to make profit of their knowledge, that's *Covetouſneſs*; ſome to edifie and profit themſelves, that's *Wiſdome*; ſome to better others, that's *Charity*; but ſome (which is beſt of all, being *Godly Wiſdom and Love*) that they may pleaſe God.

97 *Only God is not taught by experience*; all men (both wiſe and fooliſh) have it for their School-Miſtriſs. God is ſo Wiſe and All-Knowing as to be above it, and not to need it: but no man ſo wiſe, who may not be wiſer than he is, *and none but fools think otherwiſe*. The beſt growing in experience is to grow in Grace, and the knowledge of our Lord and Saviour, 2 *Pet.* 3. 18.

98 He who doth evil for a good end, doth religiouſly ſerve the Devil; and he who doth that which is good in it ſelf for an evil end, doth (what in him lies) make God to ſerve the Devil; they both ſin in the Name

of

of the Lord, and at the coſt and charges of Divinity, *Rom.* 3. 8. *John* 16. 2.

99 He that ſinneth, and looketh without repentance to eſcape Hell, ſeparates the end from the means; and he that without faith and obedience looks for Heaven, doth ſeparate the means from the end: both pervert Gods Word and Providence, *Luke* 13. 3. *Heb.* 11. 6. *Heb.* 5. 9.

100 In *Heaven* is only reſt without labour, *Heb.* 4. 9. *Rev.* 14. 13. In *Hell* is only reſtleſs pain and torment, *Luke* 16. 23. and ſin makes the Earth (*which is a middle ſtate between both*) more like to Hell than Heaven, it being a place of ſore travel, *Eccl.* 1. 13. and 4. 8. and 5. 16, 17.

THE
Fifth Century.

1 *Martha*'s many things, and *Mary*'s one thing, ſeldom conſiſt together, *Luke* 10. 41, 42.

2 God hath moſt uſually brought judgement on the World, when they have been in-

indulging their genius, and gratifying their ſenſual and carnal appetites in eating, drinking, *&c.* As in *Noah's* and *Lot's* time on the Old World; *Sodom* and *Gommorrah*; on *Job's* Children, *Belſhazzar*, *&c.* See *Iſa.* 5. 11, 12, 13. *Jer.* 51. 39,---57. *Amos* 6. 3,---7. *Zach.* 1. 15. and ſo he will come again, *juſt ſo*, *Matth.* 24. 38, 49, 50. Take heed therefore to your ſelves, leſt at any time your hearts be over-charged with ſurfeting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares, *Luke* 21. 34. 1 *Theſſ.* 5. 3.

3 In all matters of pleaſure and joy, the more the union is, the more is the delight. The preſence of a friend yeelds more content than the abſence, and the embraces more than the preſence: *ſo in outward delights*, thoſe of Incorporation are more than thoſe of Adhæſion; as 'tis more natural to delight in our meat, than in our garments, the one being inward union to encreaſe our ſtrength, the other outward, and only to protect it. This is evident in ſpiritual joys and pleaſures, which ariſe from union with Chriſt and the Truths of the Goſpel, which are more united to our Souls by Faith, than by Senſe, and have an anſwerable joy, 1 *Pet.* 1. 8.

1, 8. *Our Union with Him and his Truth here, is that our joy may be full*, 1 *John* 1. 4. but our union being not ſo cloſe, our joy is not ſo full as 'twill be hereafter, *Pſal.* 16. 11. *Mat.* 25. 21. here our Maſters Joy enters into us, who can contain but little of it (*quicquid recipitur, recipitur ad modum recipientis*) but then we ſhall enter into it, where our ſouls will have ſcope enough, and an infinite Ocean of joy to ſwim in to all Eternity: Then Sight will be a nearer Union than Faith is now, and more above it than Faith is above Senſe and when we ſee him as he is we ſhall be like him, 1 *John* 3. 2.

4 God delighted more (in his *Vidit* than in his *Fiat*), that his works were good, than that they were; and therefore the Day of his Reſt or *Sabbath*, was more holy than the Days of Working, *Gen.* 2. 2, 3. and we our ſelves find that a Review and *Contemplation of a good Act affords more joy than the meer Action*. Let us therefore when we have done a good Work, ask our hearts if, and ſee that it be well done.

5 Our mutability and affecting of Variety doth argue our imperfection. *That God* (who is all) *ſhould not content us, is not more ſtrange than true.* We are

are compounded, and all things(*but God*)are ſo, which ſpeaks both their and our defect: We are in love and purſuit of many things, and eſteem not God more than Heaven and Earth; we may ſay we do,but the lowing of Oxen and bleating of Sheep(to allude to that of *Samuel* to *Saul*) our hankerings and honeings after other things, doth but too plainly declare, that in practice, fruition and ſatisfaction,it is not ſo.' Twill never be wel with us, nor can we be at eaſe, till our hearts and ſouls can and do ſay in truth,as *Pſal.*73.25.

6 Philoſophy tels us that the whole courſe of our Life ſhould be a Meditation of Death, but *Divinity tels us more*, that it ſhould bee a continual Living to God (*the beſt preparation for death*) that when we die, we may live with God,which is beſt of all, *Phil.*1.23.

7 Though believers are not(*all of them*)delivered from the Earth of the Grave,yet they are from the Hell of the Grave, 1 *Cor.* 15. 54,55.

8 A man that is tender of his conſcience, will never be prodigal of his credit: for as a good conſcience is a continual feaſt,to give a man a chearful heart, ſo a good Name is a precious ointment, to give him a chearful Countenance, 2 *Cor.* 1. 12.*Prov.* 15.30. *Eccleſ.* 7. 1.

9 Words receive weight from manners, and a mans ſpeech is often better believed for his life, than for his learning: *A man may preach his heart out, before hee can preach any thing into the hearts of the people, if they do not like and love him.* As in Phyſick, to have a good opinion of the Doctor, doth incline us to look after the preſcriptions, and alſo advantages the operation of the Medicine; ſo in Preaching (and Writing of good Books (*which are a kind of Phyſick for the Mind*) a good opinion of the Man, doth much facilitate and help on the reception and influence of the Truths delivered. He therefore that would win the affection of any, muſt approve himſelf to (*not their humour, but*) their judgement; and hee that would prevail with their judgement, muſt approve himſelf to their affection: *for if judgement be prejudiced, we are not like to win and gain affection, nor if affection be diſtaſted, are we like to convince their judgement.* The Goſpel, preacht with a Goſpel ſpirit and life, is moſt like to prevail with both, being moſt true and lovely, which are the objects of Underſtanding and Will, and Affections.

10 God ſeems to regard and reward our ſufferings, more than our doings, for he promiſeth a reward but according to our works, *Jer.* 17. 10. but as to ſufferings a great reward,

Matth.

Matth. 5. 12. a far more exceeding, eternal weight of glory, 2 *Cor.* 4. 17. and the exaltation of Christ himself, is attributed rather to his Self-denial and Suffering, than to his doing, *Phil.* 2. 8, 9.

11 *The first thing that Christ complain'd of* (after he went to Heaven) as being concern'd for it, *was want of love to, yea, enmity against his people*, Acts 9. 4. and the next thing, was the decay and coldness of his peoples love, *Rev.* 2. 4. indeed hee was a Prophet, and his words were true, *Matth.* 24. 9, —12.

12 For a Conclusion, what I shall further say, is much-what the same as one before me, at the end of some meditations of his, hath said, *viz. How easie is pen and paper piety?* for one to write religiously! I will not say, it costs nothing, but 'tis far more easie and cheap to work ones head than heart into goodness; to write an hundred Meditations and Sentences, than to subdue the least sin in ones soul. Be pleas'd also to know, *that 'tis as easie and cheap* (if not more) *to read as to write of Piety.* And therefore wee should both look to it, that I write not, that thou read not in vain; lest my writing and thy reading, rise in judgement against me and thee. And as I think we should not on this account forbear to write or read, so because of this *we should be the more conscientious*

entions in both, that wee may profit by it, and give up our accounts with joy and not with grief. The excellency of Divine Things is not in preaching or hearing, writing or reading, praying for or profeſſing of them, but in having of and profiting by them; which is, when we are delivered to the Truth, taught us, in, by, and from the Goſpel, *Rom.* 6. 17. *Titus* 2. 11, 12.

Conſider what I ſay, and the Lord give thee Underſtanding in all things, 2 Tim. 2. 7.

Amen.

FINIS.